

**MAIDEN
FOOTPRINTS
IN BAPTIST SANDS**

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MOND ANNIVERSARY HISTORY
**FIRST BAPTIST CHURCH
MAIDEN, N. C.**

Correction Sheet concerning Charter Members, Glue this in where desired, page 28 perhaps.

Page 18. The last three (5, 6 and 7) children of J. H. Deal were by his second wife, Minnie Ramseur. The name Anpha Harvell should be Antha Harvell.

Page 19. There were seven children of Nancy Deal and W. A. Lineberger and they are listed correctly. But it was J. H. Deal who married Minnie Ramseur which information is out of place in this paragraph.

Page 22. The third child of D. M. Sigmon family, Alfred Ramseur, married Ollie Lineberger, and Russel married Bessie Bumgarner.

Page 22. The heading LAURA J. LITTEN should be MATTIE SIGMON, and this name should replace the Litten name to read: Mattie Sigmon married O. D. Murray, etc. Also the last sentence about nieces belongs in another paragraph.

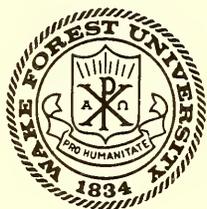
LAURA J. LITTEN

Laura J. Litten married Samuel S. Goodson and there were no children. However, two of her nieces are members of Maiden First now; Minnie Litten, and Annie who married John Killian.

MARY CALDWELL LINEBERGER

Mary Caldwell was married to Gus Lineberger when she became a charter member. There were no children but Cecil Baucom and Dorus Baucom are among her great nephews, and there are other relatives in the church. Sim Caldwell, for some time church clerk, was her brother.

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HISTORY
FIRST BAPTIST CHURCH
MAIDEN, NORTH CAROLINA

Researched by

Mrs. Banna Heffner

Miss Laura Hill Setzer

Miss Vinnie Cline

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- History Committee

Written by

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Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time.

- Henry Wadsworth Longfellow

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RICHARD E. HICKS
Pastor

FOREWORD

Prepared as a part of our 75th Anniversary (1891-1966), this history represents the efforts of a very efficient Committee on Church History, compiled with the cooperative endeavors of the entire church family.

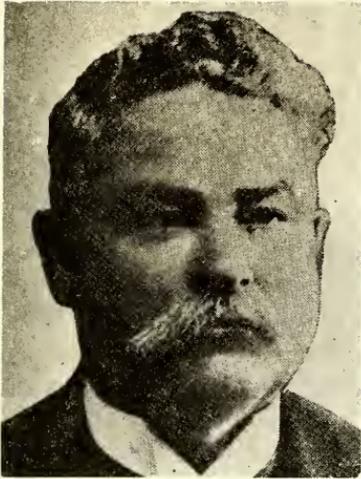
Seventy-five years of Kingdom service are represented in the pages that follow. More importantly there are revealed here many of the intricacies of Christian faith and discipleship as seen in the lives of three generations of Christians who have lived, labored and served the Christ both individually and collectively as members of First Baptist Church, Maiden, North Carolina. Due to the lack of documentary evidence, such a work could hardly be considered factually perfect. In fact these collected materials are scarcely complete enough to be considered a chronicle, since a complete history would involve all that one might read between the lines as well as all that went into the lives of those involved.

Where there are definite doubts, this is usually indicated. For example, the Reverend Mr. C. E. Beaver seems to be the first member ordained by First Baptist Church into the gospel ministry. It is believed by some that he actually served as pastor for a few months. Others, however are certain that he was never pastor. Thus, no attempts are made to be dogmatic; rather every honest effort has been made simply to present the materials relevant to this history as they have been discovered. Except in cases where errors may appear in copying, printing, etc., we believe that what is presented herein is accurate inasmuch as accuracy without documentary proof is possible.

No effort has been made to include controversies or any matters of an unpleasant nature. That these have existed periodically is only natural and peculiar to all churches; however, "The evil that men do lives after them; The good is oft interred with their bones." It is our pleasure to take pride in the good.

With the publishing of this history, First Baptist Church of Maiden embarks on a new phase of its journey. Although we face a new world and a new program, without precedent to guide us, our yesterdays will aid us greatly to enter successfully into tomorrow. The light of the past will help show us the best path for the future. Just as this history is like a ladder with each pastor as a rungs of equal rather than ascending importance - so the days of our future history may well form the ladder that leads the church into greater success and significance in the Master's Kingdom. Our wealth of tomorrow depends upon our deposits today. Yesterday we lived in anticipation of tomorrow-a tomorrow with adequate buildings and people and ministry. While we may be tempted to live on yesterday's dreams which have become today's realities, let us shun the temptation and move forward and upward upon the rungs of the great spiritual ladder which our great Creator has placed before us. May the joys and delights of those who pen our history seventy-five years hence be as great as have been ours as we have penned the history of those who have preceded us.

Richard E. Hicks, Pastor
March 29, 1966



Three Hoyle Generations

Father

Jacob A. Hoyle founding pastor

Son

Marshall Ramsey Hoyle
Maiden First Member

Grandson

William Marshall Hoyle
Maiden First Sunday School
Member



“Mark” R. Hoyle is the youngest son by his father’s second marriage. Mrs. Mark Hoyle is the former Ramona Cornwell, daughter of Mr. and Mrs. E. Yates Cornwell. “Billy Mark” was born December 7, 1957. Maiden First has been the only Baptist home of all of them.





Mrs. Obe (Mattie) Heffner
our only charter member

OUR ONLY CHARTER MEMBER

Mrs. Mattie Josephine Heffner is our only surviving charter member. Actually, she was not one of the original twenty-seven founding members, but she attended the "stump" meeting at what is now the Earl Killian home which predates the founding meeting. She was baptized shortly after the organization, and we regard her as a charter member.

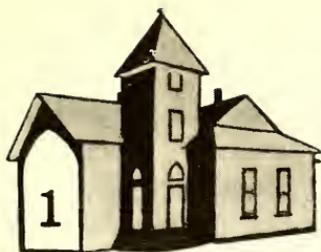
Mrs. Heffner is the daughter of the late Mr. and Mrs. William Clayton Caldwell who lived near Mount Ruhama church when she was born, August 13, 1876. Mr. Caldwell was a "country-store" merchant who owned also two shoe shops where shoes were repaired and sometimes made. She married Obed (not Obediah) Eugene Heffner, also of Catawba county, November 11, 1894, who died February 5, 1938. There were five children, and only one survives, Mrs. Ella H. Cooke of Newton, with whom she resides. The three sons, Lonnie, Claude, and Clarence, all died in manhood, and the other daughter died in infancy.

Mrs. Heffner says she was baptized when she was fourteen years old following a revival. This means that she must have been baptized before August 13, 1891, which would have been very soon after the organization date of July 19, 1891. She was baptized by J. A. Hoyle, and she is the only one of the fourteen still living. Mr. Heffner was

a Methodist before marriage, but later united with the Baptist church of Maiden. Mrs. Heffner taught a class of children in Sunday school at one time, and was otherwise active in the church. She recalls with pride a cover she made for the communion table which is now in her possession, it having been replaced with a manufactured set of covers for both pulpit and table. She describes the work as a "spider-webb" type of hand-drawn white linen.

Among her recollections, it is interesting to learn that at first Methodists and Baptists attended the Methodist Sunday school in the mornings, and the Baptist Sunday school in the afternoons of every Sunday until the attendance proved to be too much for the small houses.

When asked about her most cherished church memories, she said that she enjoyed most attending the regular services and revivals. She has never belonged to any other church, nor lived so far away that she could not attend, though for short periods she lived at Boger City and Roseland. For more than eight years she has been living at Newton. When she was a child, she says her father was a sheriff, and at one time he was mayor of Maiden, and had been a justice of peace for several years before his death. She was reared to attend church, and today she is well represented at Maiden First with grandchildren and great grandchildren.



GENESIS

The roots of Baptist history in Maiden penetrate beneath the subsoil of the town's founding into a stratum where there are no records. Just as the name Maiden is well established despite difficulty in proving the foundation on which the name itself rests, so before there was the town there were deeply buried foundation stones about which we know very little - stones, however, which are indispensable in the genesis of Maiden and her churches.

Iron ore in this part of the Piedmont, and then cotton, more especially cotton processing, commended this area to certain citizens of Pennsylvania who were interested in these natural resources. The result in the course of time was Maiden, and churches according to the choices of her citizens; so, among other churches there emerged a Baptist church. The following four captions are elaborated to explain this statement: Iron Ore and Cotton, A Forge and a Mill, Religious Settings, and a Baptist Church.

Iron Ore and Cotton

This part of North Carolina was rich in iron ore and even today it is said that this element may be found in pure nuggets on the ground. There is a post office in Lincoln county by the name of Iron Station. In the days when Charlotte was a small town, citizens of Mecklenburg county were attracted to celebrations held in Lincoln county largely through people who were "iron magnets" there. Presbyterian churches were already strong and a church was established at Charlotte on property said to be deeded for a Presbyterian church and to revert to the donors or descendants if it were not so used. It has been

explained that this is why the beautiful historic Presbyterian church in the heart of Charlotte's business section has never been moved. Davidson college also came on the scene in those days.

Some Pennsylvanian Dutch (descendants of German immigrants) who were skilled in the iron industry moved into these parts and set up forges on creeks and rivers. Later, cotton came into its own, not so much for its farming but for the mills that processed it. Ours is a German background reflected today in many names, and we became a village because of our resources in iron and cotton.

A Forge and a Mill

At the very first, Maiden was a small group of families associated with a forge. Historians agree that in 1804 an iron industry was established about a mile or more east of the present business section of Maiden, known as the Jenny Lind Forge. Some think that it was unofficially dubbed the Maiden Creek Forge. Incidentally, historians point out that it provided some of the best iron in the War of 1812.

How did the word "Maiden" get into the town name? Assuming that the forge did take the name of Maiden by popular use, this could be explained by its location on Maiden Creek, but where the creek got its name is a more difficult question to answer. Some county historians, including the late J. Yates Killian, claim the name came from the spring giving rise to the creek and that it was called Maiden Spring because it was on the farm of three maidens. Other county historians, including the late Dr. J. E. Hodges who lived in Maiden say the creek took its name from the Maiden cane which grew profusely along its banks and in some spots is still abundant. John Carpenter, whose ancestors migrated to this section in the early days, points out that the creek is very similar to the one in Pennsylvania by the name of Maiden Creek, and he entertains the possibility that the creek took its name because of this similarity.

At first the forge was operated largely by slaves.

There is a persistent story that eventually others coming to work at the forge, built homes nearby, and that this group of homes became the original village now known as Maiden. This may be nothing more than a village fable, but it is a matter of record that the town took her name by reason of another industry.

In about 1880 a cotton mill was set up in the heart of Maiden near the railroad. There of course was already the village and in 1883 this place was incorporated by the name of Maiden because there was a post office receiving mail addressed to Maiden Creek. The mill too took the name of Maiden Cotton Mills, later known as the Old Mill when Providence Mill was established on the site of the old forge, or near there. The second cotton mill, incidentally, got her name from Providence, Rhode Island, where the machinery was bought. Until other Baptist churches were established here, our church was known as Maiden Baptist church. Shortly after East Maiden church was organized, it became First Baptist church of Maiden.

Religious Setting

This background research is the work of Miss Vinnie Cline, a member of the history committee, and daughter of the late Pete Cline and Ella Caldwell Cline. She comes from a family active in all church work, and in keeping with the family tradition, she too is active in the church, her finest contribution being the efficient work she does as church librarian. Miss Cline has made a career of teaching, specializing in elementary education, and at present she is employed in the Newton-Conover school system.

“Religion played an important part in the lives of the early settlers; therefore, religious life is closely related to their story in this area. Most of these settlers were Germans of the Reformed and Lutheran faiths who migrated to this section from Pennsylvania. Some of these people left Germany to escape religious persecution, others because of military service required of the young men.

“First church services were held in private homes, open groves, under brush arbors or even in barns. Some

of the first churches of the area were 'union churches' where congregations of two faiths shared the use of the same building, generally on alternate Sundays. Services were held once a month.

"Education and religion were closely allied in the beginning of our early history. Men of education often performed the dual functions of teaching and preaching. Schools were often conducted in church buildings; likewise, church services were held in school buildings.

"The religious forces of this area have always been primarily Protestant. Among the faiths are found Lutheran, Evangelical and Reformed, Methodist, Baptist, Presbyterian, Episcopalian, and a few other sects. A small number of the population has been Catholic and Hebrew.

"Baptists entered eastern North Carolina from Virginia in the early part of the eighteenth century. Chowan church in Chowan county was the first Baptist church organized in North Carolina. The Reverend Paul Palmer was its founding pastor in 1727. The Sandy Creek Baptist Association was organized in 1758 in what is now Randolph county. This is the oldest Baptist association in North Carolina, and the fourth oldest in the United States.

"But Baptist work in this area did not develop so early. The first records of activities of the Baptist denomination in this area date to 1815. It is believed, however, that 'preaching stations' were conducted prior to that time. Mount Ruhama church, located one mile east of Oliver's Crossroads, was organized in 1816, being the oldest Baptist congregation in what is now Catawba county. Several of the charter members of our church came from this congregation.

"Currently existent Baptist churches in this area (South Fork and Theron Rankin associations) and the dates of their organization until 1900 are:

1816- Mount Ruhama	1854- Warlick's
1833- Olivet	1859- Lincolnton, First
1835- Macedonia	1859- Mountain View
1840- Corinth	1869- Mount Zion

1870- Hickory, First	1888- Hildebran
1871- Poole's Chapel	1888- Penelope
1875- Catawba	1888- Reepsville
1878- Providence*	1890- Hull's Grove
1881- Mountain Grove	1891- Maiden, First
1882- Newton, First	1895- Bethel
1883- Leonard's Fork	1897- River View
1884- Sharon	

*This is the Providence church near Hickory. The other Providence church moved to Catawba and is now known as Catawba church.

"Most of the churches had Sunday schools. There were generally four classes; two for adults and two for children, meeting in the four corners of the church with flimsy curtains strung on wire between them. A literature of sorts could be had but the lesson helps of these days were poor and inadequate. The Bible was the main textbook. Faithful men and women explained the Word of God and the plan of salvation. There were no organizations in the church for training young people.

"Music consisted mainly of congregational singing. There were very few song books. The song leader gave the pitch, then the verses were lined out two or three at a time for the congregation to join in. No musical instruments of any kind were used or permitted in the Baptist churches of the early period. Organs were looked upon as instruments of the devil.

"Most churches of Piedmont North Carolina had an annual revival meeting in July or August. This week of preaching services, once or twice a day, was known as the 'big meeting.' In rural churches it came to be the most important activity of the church year. Midsummer was chosen because it was 'laying by' time for crops and fall harvest had not begun. The impact revival meetings had on communities and individuals is incalculable. Much could be written about the sermons, the singing, the mourner's bench and the heart-rending confessions which were made in these meetings.

"Baptismal services were conducted at a pool built in

a little stream, at the edge of a river, or at a millpond. Of course most of these services were held during the warm weather, usually following the midsummer revival meeting. Favorite hymns for these services were, 'Shall We Gather at the River,' and 'Marching to Zion.' Often there were large numbers to be baptized, sometimes more than fifty.

"At the observance of the Lord's Supper, wine was drunk from an old-fashioned goblet. Some were metal and others were made of glass or china. There were usually two; one for the males and one for the females. Only in recent years have individual cups been used for this service in many churches.

"In voicing their approval of a candidate for the ministry, Baptist churches spoke of the matter officially as 'liberating the young man to exercise his gifts in the ministry.' Later if the candidate proved himself worthy, and demonstrated to the church and to the public generally that he possessed gifts commensurate with the high calling to which he aspired, he was ordained.

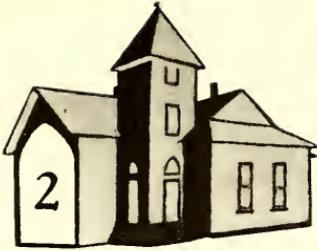
"Baptist churches gave strict attention to the conduct of the membership. In addition to the regular worship service, they met once a month on Saturday for worship and purposes of discipline. The pastor would preach for an hour or more, and then call the church into conference. It was the duty of the members of the church, especially the deacons, to report all matters of misconduct on the part of the membership. Anyone found guilty of conduct unbecoming to a church member was given several warnings. If he repeated the offense after these warnings he was excluded from the membership of the church. It was considered a great disgrace to be 'turned out' of the church. Sometimes a church trial would last for months before it was finished. After a period of proper conduct, a public apology, and by vote of the church, one could be restored to full fellowship.

"It has been said no people are really understood until their history is known. A study of the past is valuable to the present and to the future. This brief background of

the early religious life of our area should serve to remind us of the hardships our ancestors endured, the sacrifices they made, and the faith they kept in order that we today might enjoy this wonderful heritage.”

A Baptist Church

The first church house built in Maiden was erected by the Reformed church. As the number of Baptists increased the need for a Baptist church became increasingly apparent. This need was met in 1891 after a period of perhaps several years with informal gatherings of Baptists in homes and public places. Two short history sketches have been written on our church. One was written by D. A. Finger, L. S. Caldwell and T. H. Caldwell, but it is not dated. It includes reference to the house entered in 1930 and doubtless was written for some occasion in connection with its earliest use. The other was written by J. W. Williams and T. H. Caldwell and read at the dedication service in 1940 after the house had been cleared of all debt. A Baptist church was born and became a healthy body. Its initial work and organization is described in the next chapter under the heading of Exodus, her going out into a public ministry.



EXODUS

Sunday morning, September 12, 1965, pastor Richard Hicks gave a capsule history of the First church of Maiden in a sermon under the title of "Dream and Reality." Before pointing out how one dream after another came true, he said "Our church began first as a dream in the heart and mind of Rev. J. A. Hoyle. In July, 1891, Mr. Hoyle and seven others met in the open air on the property where the Earl Killian house now stands. From a stump Brother Hoyle delivered his sermon; and out of this experience, there was born in the hearts of those who listened, a dream of a Baptist church in our city. Though they were few in number, their dream, due to their faith in God was soon to come true; and in 1892, they occupied their first house of worship." The steps of his sermon were measured with buildings, the continuing necessity to make more room for more members to meet for worship and a growing program of work.

In a short historical sketch written by D. A. Finger, L. S. Caldwell, and T. H. Caldwell is a paragraph that gives added information to that found in other records. "About the year 1885, Rev. T. J. Shell, a pioneer Baptist preacher, began holding services in different sections of the town, followed by Rev. J. A. Hoyle. In 1891, Rev. J. A. Hoyle organized the Maiden Baptist Church with the following members, J. H. Deal and D. M. Sigmon, Deacons, Brethren Eli Sigmon, Jno. Bumgarner, J. B. Caldwell and Daniel Finger. Mrs. Elizabeth Deal, Nannie Deal, Clara Caldwell, Nancy M. Caldwell, Laura Litton, Mary Lineberger, Mrs. D. M. Sigmon, Nancy Sigmon and others." This history is not dated, but reference is made to the year 1929, the



EARL KILLIAN HOME

building of a new house, and its completion in 1930. We take it that this was written about 1930.

At the dedication service of the house completed in 1930, and held June 23, 1940, an historical sketch was read, prepared by James W. Williams and T. H. Caldwell. A part of that sketch concerning the organization of our church reads as follows. "More than a half century ago a few pioneer Baptist preachers began holding services at different places in Maiden. Among these was a young minister, Rev. J. A. Hoyle, who continued to hold services in the public school building of the town. Occasionally they met in the Reformed church which at that time was the only house of worship in town.

"Realizing the need of a Baptist church in Maiden, Rev. J. A. Hoyle, with about twelve members, met in the Maiden public school building in the year 1890 and organized the Maiden First Church. Through the leadership of Rev. Hoyle and the twelve members . . . they secured a lot on North Main Street and erected a modern wooden building for that time."

Since the writing of this account there has been some difference of opinion concerning the year of organization, and it is thought that there were more than twelve charter

members. This account, however, even if it should be slightly inaccurate, brings into focus the setting of our organization. The term "charter members" is taken to mean the people who joined on the occasion of organizing, rather than those who joined in a designated extended period. About this there appears to be no difference of opinion.

From the pages of our first church clerk's book, dated July 19, 1891, we quote the following account concerning the organizing of the church that is now First Baptist church of Maiden.

"At the request of brethren and sisters of the Baptist faith holding letters of dismissal from Baptist churches and desiring to constitute themselves into a church of the same faith and order, the following brethren, viz. Elder D. K. Bennette of Hickory Church, Elder J. A. Hoyle and Deacons A. G. Harrell and W. T. McCoy of Salem Church and Deacons J. Burke and T. J. Sanders of Macedonia, all of the South Fork Association, met in the town of Maiden, N. C., and after a sermon by Elder D. K. Bennette from First Timothy, third chapter, and the fifteenth verse, organized by electing Elder J. A. Hoyle moderator, Elder D. K. Bennette secretary.

"A Church Covenant and Articles of Faith' prepared for the purpose, were read by the secretary, approved by the Presbytery, and adopted by the new church. The right hand of fellowship was then extended to the members by the Presbytery, after which the moderator in a few well timed and appropriate remarks declared the organization to be a regularly constituted Church of Christ to be known as Maiden Baptist Church.

"Brother J. H. Deal, one of the members, was an ordained deacon from the Mount Ruhama Church and was received as a deacon of the new church. Brother D. M. Sigmon was then elected deacon and ordained to said office by prayer and laying on of hands by the Presbytery. Then at the request of the moderator, Elder Bennette briefly explained the office and duties of the deaconship."

Inasmuch as the schoolhouse had been used for other meetings by this group, it is likely that this founding meet-

ing was held also in the schoolhouse. The place was not indicated in this record. Perhaps it is true that the church was conceived in 1890 and born in 1891. From this distance one can not see clearly, but it is easy to imagine that a dozen or more people determined in 1890 to set up a Baptist church in Maiden and paved the way for the official organization described in this quoted record. And, there seems to be no reason to question this record.

As to the number of charter members, there is no insistent claim. We have fourteen mentioned in one place plus "others." So we cannot be sure of the number or who they were. In the clerk's book mentioned, names are recorded by sex. Before a new member was entered in the book with a date indicating the time of joining, there appear twenty-seven names and it seems that these may be the charter members. Of these, the names of the following men appear: J. H. Deal, deacon, D. M. Sigmon, deacon, Joseph B. Caldwell, clerk, Daniel Finger, William Sigmon, Eli Sigmon, John Bumgarner, John Danner, D. A. Finger, and Leander Houk. The following were recorded as female members: Elizabeth Deal, Nannie Deal, Hannah E. Williams, Sarah Houk, Nancy Finger, Mattie Sigmon, Clara Caldwell, Elizabeth Bumgarner, Nancy M. Caldwell, Larra J. Litten, Jane Sigmon, E. J. Caldwell, Larra Hunacutt (Kennedy), Lou Finger, Annie Fisher, Allice Sigmon, and Mary Lineberger. The spelling is copied as shown in the book.

Mr. and Mrs. Coleman Childers seem to be the first additions after the organization. They joined the church December 26, 1891. The practice of dating the names was dropped shortly after the Childers joined.

FOUND IN A FEW MINUTES

The first clerk's book carries some very interesting items which of course are recorded in the various minutes or records of meetings. First of all, the book itself referred to as the Minute Book is inscribed "Presented to the Baptist Church of Maiden, N. C., Sept. 7, 1891, by Joseph B. Caldwell."

The date of the first recorded conference is September 7, 1891. A committee was appointed to arrange for a site on which to build a house of worship. The committee consisted of pastor J. A. Hoyle, J. H. Deal, J. B. Bumgarner, D. A. Finger, and W. C. Caldwell. Also at this meeting the following were made trustees: J. H. Deal, D. M. Sigmon, W. L. Hefner, W. C. Caldwell, and Eli Sigmon. It will be observed that some named to these committees were not included in the list of charter members. Since this was a September conference and the church was organized in July, we may assume that there were other additions before December when the Childers couple joined. Or, it may be that some of the committee members were named to serve before they actually were members of the church. It seems that this matter will have to be left unresolved.

In the minutes of July 24, 1892, the church "appointed Sunday evening at six o'clock to organize a Sunday School." This was never mentioned again in the records available.

On October 30, 1894, the church voted to ask the State Board for the aid of \$100.00. No further comment on this action appears.

The pastor's salary is not stated in the first minutes of these records, and it is possible that he accepted whatever was given. It is recorded however, March 31, 1894, that the pastor's salary be set at \$75.00 for the year. At a later meeting it was voted to add \$50.00 to this in consideration of evening services. However the action on the \$50.00 was rescinded at the following business conference.

In many of the minutes the expression, "excluded from fellowship for disorderly walk," appears and there are also records of members being restored to fellowship.

Union meetings are mentioned in the minutes occasionally. These could have been fifth Sunday gatherings of Baptists from all parts of the South Fork association. We know that this practice was common for years and persisted in the 1940's. It is possible they began before the formation of the Maiden church.

At first the church held services on fourth Sundays.

In 1891 the church gave to the association for minutes, thirty-five cents; nothing more, for anything. Her first recorded gifts for denominational use were in 1892: \$5.00, Associational Missions; \$5.00, State Missions; \$1.00, Orphanage. That year she paid her pastor \$40.00 and spent \$416.25 on the building of a church house. Also in 1892 she received from the association \$60.00, and the promise of help on the house which had been built.

This information appears in the first clerk's book. In associational minutes it appears that the church went "full time" in 1920, and took the name of First Church in 1930 when the East Main street house came into use. The association reported the donation of \$12.00 to the church on the building in 1893. By 1896 the pastor's salary had reached the round figure of \$100.00.

ARTICLES OF FAITH

At the organization of the church, Articles of Faith were adopted. It will be noted that these are not the same articles which are used in the New Hampshire Confession. They are almost identical to the "Abstract of Baptist Principles" produced in the eighteenth century for convenience in lieu of the Philadelphia Confession which was much too long for practical use. (See Paschal's History of North Carolina Baptists, Volume II, pg. 261.) We present here this concise confession.

We believe in one only True God, and that there are three persons in the God-head, Father, Son and Holy Ghost; and that they are one in union, essence and power.

We believe that the Old and New Testaments are the Word of God, and that they contain all things necessary for rules, faith, and practice.

We believe in the doctrine of Original Sin and the total depravity of man.

We believe in the impotency of man: ie - his inability to recover himself from his fallen state by his own power.

We believe in the doctrine of Imparted Righteousness.

We believe that justification is by Grace through faith in Christ.

We believe in the effectual and final perseverance of the Saints in Grace to Glory.

We believe that Baptism and the Lord's Supper are ordinances of divine appointment, and that believers are the only proper subjects of that appointment.

We believe that immersion is Baptism and that nothing else is.

We believe in the resurrection of the dead and a general judgment.

We believe that the Joy of the Righteous and the punishment of the wicked will be eternal.

We believe that there will be a future state of rewards and punishment.

CHURCH COVENANT

The church covenant was adopted along with the articles of faith at the same time, and both were presented by Elder Bennette. This covenant is not the one produced by the Reverend J. N. Brown and approved along with his work known as the New Hampshire Confession, the one in general use now. It is one once in common use and appears in E. T. Hiscox's "New Directory for Baptist Churches," pp 562-563. This covenant, and the articles of faith, are copied as they were written in the clerk's book in 1892.

Having been as we trust brought by divine grace to embrace the Lord Jesus Christ, and to give ourselves wholly to Him, we do now solemnly and joyfully covenant with each other to walk together in Him with brotherly love to His glory as our common Lord. We do therefore in His strength engage and covenant together:

That we will exercise a Christian care and watchfulness over each other and faithfully warn, exhort,

and admonish each other as occasion may require.

That we will not forsake the assembling of ourselves together, but will uphold the public worship of God and the ordinances of His house, that we will not omit closet and family religion at home nor religiously training our children and those under our care for the services of Christ and the enjoyment of heaven.

That as we are the light of the world and salt of the earth, we will seek divine aid to enable us to deny ungodliness and worldly lust and to walk circumspectly in the world for Christ.

That we will cheerfully contribute of our property and means according as God has prospered us for the maintenance of a faithful evangelical ministry among ourselves, and support of poor, and to spread the Gospel over the world.

That we will in all conditions even unto death, strive to live to the glory of Him who hath called us out of darkness into His marvelous light.

And may the God of peace, who brought us again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the Everlasting Covenant, make us perfect in every good work to do His will, working in us that which is well pleasing in His sight, through Jesus Christ; to whom be glory forevermore. Amen.

Fortunately this much of our records has been preserved. And so it is that Baptist work began in Maiden seventy-five years ago. We do not have continuous records for the entire life of our church, and much of what we do have is not as complete as we could wish, but it is evident that this church was founded upon the sure foundation and on this foundation it has grown, slowly but surely.

Today she stands in the midst of the people of Maiden with a modest but glorious crown of achievement, flanked on the east and on the west by two other Baptist churches, charter members of whom, for the most part, were members of the First Baptist church of Maiden. At least 1,200

have entered the Kingdom of Heaven through the doors of this church, having been baptized into her membership. Other achievements have added to the luster of her crown, but even if these efforts had been multiplied many times we could never be justified to boast of what we have done for the Lord.

The testimonies of these pages are the expressions of humble gratitude concerning work that has never gone beyond the line of duty. While we do not boast, we wear on our faces the radiance of joy; a radiance akin to that of a mother who did nothing more than her duty in bringing into the world a child - her joy and pride. Truly Zion has travailed and Maiden First knows the joy of bringing forth children into the family of God. This is our story, this is our song.

ALBUM OF CHARTER MEMBERS

We are indebted to Mrs. Will (Flossie Williams) Beard for this collection of pictures. Some of them are reproductions from old tintypes, some are taken from group pictures, and of course none of them were made for this history. This album represents months of persistent search, and Mrs. Beard exhausted surely every means to dig up this fine collection. Futhermore, Mrs. Beard has compiled family data for this publication along with the pictures.

FAMILY RECORDS

We present here briefly such information as we were able to get about the descendants of charter members. Some data is very scant. Where it was available, we got the line through the grandchildren of charter members; even their children, in a few instances. Each paragraph heading names a charter member, or couple. Names of their children are in capital letters and are numbered; names of grandchildren are in small black type. Towns mentioned without their state are in North Carolina.

MR. AND MRS. J. B. CALDWELL

Joseph B. Caldwell and his wife Clara were both charter members. He was the first church clerk. He was brother of the late Mrs. Noah Laney, and uncle of the late Calvin (W. C.) Laney who was a member of Maiden First, and chairman of the first history committee that gathered material for this history.

JOHN DANNER

John Danner married Effie Cody (second wife, who was not a charter member), seven children. 1. RAY, married Bertie Williams of Maiden, four children: **Arnold** - wife, Alta Bost, one adopted child, Kenneth Ray; **Florence** - husband, Judson Payseur; **Bernice** - husband, Claude Rudisill, two children, Lynda and Robert Ray. All of Ray's children attended Maiden First until they left Maiden. 2. GEORGE DEWEY, married Cordie Franklin of Crossnore, he is a Baptist preacher, three children, **Shirley**, **Benjamin**, and **Philip**, Benjamin has one child, Dianne. 3. EDNA 4. SUSIE 5. MAE, these three daughters never married, they make Catawba their home. 6. ANNIE, married O. H. Witherspoon, three children, **David**, **Jonathan** and **Rachel**. 7. JOHN, married Blanche Smyre, one child, **Anna Mae**.

MR. AND MRS. J. H. DEAL

Jonas H. Deal married Elizabeth Murray. They and their daughter, Nannie, were all three charter members. There were seven children. 1. NANCY, married W. A. Lineberger. Her family is recorded under a separate heading. 2. WILLIAM, married Essie Ramseur, five children: **Mrs. Bob Fish**, Landis; **Glenn**, Kannapolis; **Aubrey**, deceased; **Hubert**, deceased; **Dennis**, Salisbury. 3. CHARLES, deceased. 4. JULIUS, deceased. 5. DOLLY, married Lester Arndt, three children: **Mrs. Jack Campbell**, Maiden; **John** and **Melvin**, deceased. 6. KENNETH, married Anpha Harvell, five children: **Mrs. Jim McClain**, Huntersville; **Mrs. Jack Cloninger**, Newton; **Howard**, New York; **Billy**, Greensboro; **Jerry**, Newton. 7. OSCAR who had five child-

ren: **Don**, Belmont; and in Lowell, **Pete**, **Deloris**, **Evelyn**, and **Reginal**. J. H. Deal came as a deacon from Mount Ruhama church, and was one of the first deacons in the Maiden church.

NANCY JANE DEAL

Nancy (known as Nannie) was daughter of Mr. and Mrs. J. H. Deal and with her parents was a charter member. She married William Alonzo Lineberger and there were four children, but after her death Lineberger married Minnie Ramseur and there were three other children, all seven of whom are listed here. 1. **MARY DELLA**, married Grover Hewitt, two children: **Harold Edward** - wife, Mildred Ramseur, two children, Harold Edward, Jr., and Janet Elizabeth; **Dorothy Elizabeth** - husband, Wesley Taylor. 2. **MYRTLE**, married Fred Beard. 3. **EDGAR**, married Jessie Propst, one child, **Margaret** who married Joe Sipe. 4. **CLAYTON**, married Minnie Talant. 5. **PRESTON**, married Rhoda Campbell, one child, **Wanda Lou** who married Zebby Wilson. 6. **MOZELLE**, married Glenn Sigmon, two children: **Betty Jean** (Mrs. Charles Meadows); **Gary** who married Elberta Hutton. 7. **RUBY CAROLYN**, married Eual Sigmon, three children: **Hubert** - wife, Peggy Smith; **Nancy** - husband, Joe Whitener; **Judy** - husband, Clarence Teague.

MR. AND MRS. D. ANDERSON FINGER

Daniel Anderson Finger's wife was Louise (Lou) Elvira, ten children. 1. **AUGUSTUS**, died in infancy. 2. **MATTIE MARTHA**, married Zinnie Preston Lee, five children: **Ed** - first wife Adele Austin, who died leaving two children, Maxine (Mrs. Val J. O'Donnel) and Eleanor (Mrs. Roy Allison), then he married Mary Owens; **Grace** - husband, J. F. Summerlin, six children, Clyde, Ethel, (Mrs. Paton Parker), Janet (Mrs. John Eaker), Grady Frank, Doris (Mrs. Jonas Bridges); **Annie** - husband, J. C. Roberts, four children, Kathleen (Mrs. P. E. Hoffman), Dorothy (Mrs. E. A. Raye), James, Glenn; **Mary Lee** - husband, P. D. Sisk, six children, Hazel, Ray Glenn, Helena

(Mrs. Lloyd Stafford), Pauline (Mrs. E. H. Gaddy), Bobby Lee, Mable (Mrs. Bobby F. Ruddsil). 3. ANNA, married Adolphus Honeycutt, three children: **Everette** - wife, Nora Withers, two children Everette, Jr., and Aubrey; **Laura Ethel** - husband, W. A. Caldwell, three children, Doris (Mrs. J. A. Lineberger, Jr.), Mattie Mozelle (Mrs. M. L. Ferriera), Nancy Lou (Mrs. Max Barringer); **Dona** - husband, W. L. Bumgarner, seven children, Dot (Mrs. Truitt Beard), Lander, Janet (Mrs. Brown Laney, Jr.), Maxine (Mrs. Bill Caudle), Wayne, Wanda, and Vonda.

4. CARRIE, married James C. Heffner, nine children: **Leola** - husband, H. B. Stokes; **Maudella** - husband, R. S. Curlee, two children, Evelyn (Mrs. Ernest Teague), and Harry; **Foster** - wife, Marjorie Hoke, one child, Marjorie Lou; **Richard** - wife, Nellie Mae Seagle; **Ruby** - husband, Esley Wilkinson, two children, Carolyn and Phil; **Lucille** - husband, C. C. Oates, four children, Jimmie, Donnie, Ronnie, and Danny; **Gladys** - husband, J. D. Robinson, two children, Anne Carol and Joy; **Frank** - wife, Mae Rene Houser, two children, Sylvia and Lucy; **James C. Jr.** - wife, Bessie McNeely, three children, Cynthia, Jimmy, and Nancy. 5. CORA, married S. D. Honeycutt, twelve children: **Carl** - wife, Ruby Nance, four children, Charles, Robert, Nancy Lou, Ann; **Ellis** - wife, Blanche Potter, one adopted child, Ella; **Annie Ruth** - husband, J. C. Wingate, two children, James and William; **Pauline** - husband, Arthur Crowley, four children, Gene, Judy, Marguerite, and Elaine, **Harold** - wife Mae Schum, two children, Phyllis and Dianne; **Neil Elizabeth**; **Margaret Laura** - husband, Frank Roll, one child, David; **Edna** - husband, Johnny Avinger, two children, Johnny and Shirley; **Betty Sue** - husband, Joseph Norwood, two children, Joe and Patricia; **Dorothy** - husband, T. J. Moore, two children, Jimmy and Jerry; **DeWitt Conway** - wife Ann Milligan, three children, Linda, Brenda, and Stephen. 6. BERTHA, married George Rudisill, ten children; **Yates** - wife, Bertha Senter, two children, Leslie and Daniel; **Helen** - husband, H. C. Hawn, three children, Johyna, Jo-Ann, and Robert; **Howard** - wife, Maude Roach; **Robert**;

Hunter - wife, Ruby Warlick, three children, Jane, Alice, and Joe; **Mary** - husband Brad Brangle, three children, James, Mary Jo, and Carol; **Irene** - husband, A. H. Saunders; **Olivia** - husband, Steve Beam, two children, Judy and William; **William Albert**; **Louis** - wife, Baxter Dellinger, three children, Ann, Ellen, and David Baxter.

7. **GEORGE** married Mattie Pirkie, seven children: **Dora Lou** - husband, Welton Damron, one child Mary Lou; **Irene** - husband, Joice Bailey, one child, Clint; **Lois** - husband, Carroll Morris, four children, Carroll, Jr., David, Mike, Camilla Ann; **George, Jr.** - wife, Carlene Anderson, two children, George III, and Rita Ann; **Gloria** - husband W. H. Hudson, Jr., five children, Billy, Kathy, Patty, Diane and Mike; **Betty** - husband, Guy O. Shackelford, Jr., one child, Danny; **Daniel** - wife, Harriette Davis. 8. **JOHN LESTER**, married Mollie Ella Cline, three children: **Marie** - husband, H. D. Bryant; **Ray Lester** - wife, Nell Louise Sigmon, one child, Nina Rae; **Frances Louise**. 9. **BESSIE**, married Dewey Williams. 10. **PEARL**.

MR. AND MRS. DANIEL FINGER

This is Daniel, not to be confused with D. Anderson, Finger, and his wife's name was Nancy. Mrs. Finger had a son, Eli Sigmon, who also was a charter member. The father of Eli was killed in the Civil War. Two of Eli's children are at present members of Maiden First: Mrs. R. M. (Grace) Clark; Mrs. George (Lottie) Taylor. See the family record of Eli Sigmon.

MR. AND MRS. LEANDER HOUK

Mrs. Houk's name was Sarah, and there were seven children. 1. **EDGAR**. 2. **BESSIE**, married John Bently, two children, **Homer** and **Gertrude**. 3. **ESTEL**, married Albert Lutz. 4. **LUCY**, married Edgar Hager, three children, **Coyte**, **Floyde**, and **Alma Setzer**. 5. **GEORGE**, married Johnsie Jenkins, one child **Eulas F.** who married Mae Hass and they had one child, Judy (Mrs. Avery Fisher), then after this wife's death he married Johnnie Hicks and there were five children: Sue (Mrs. Wade Stevens), Alta

(Mrs. Danny Dickerson), Elaine, Harold, and Danny. 6. **ROBERT**, married Maybell Hager, two sons, **R. J.** and **Glenn**. 7. **FRED**, wife's name was Lottie, no children.

LAURA HONEYCUTT KENNEDY

Laura Lidia Honeycutt married Beulah Jackson Kennedy, December 23, 1894. It was in 1891 that she became a charter member of Maiden Baptist church. There were eight children and eight grandchildren. 1. **LOTTIE**, who died in childhood. 2. **CLAUDE**, who had four children, **Claude Lee, Jr., Louise, William Robert, and Rachel**. 3. **GEORGE**, one child, **Frances**. 4. **PEARL**, who died young. 5. **FRANK**, two children, **Martha Ann and James Frank**. 6. **NELLIE**, died in childhood. 7. **FLOYD**, died young. 8. **RAY**, who had no children. Laura Honeycutt was born July 10, 1871.

LAURA J. LITTEN

Laura J. Litten married O. D. Murray (not a charter member) and there were twelve children: Fred, Rowland, Lambert, Paul, Harry, Ralph, Webb, Mrs. Norman Pleasant, Mrs. Floyd Arndt, Mrs. Boyd Robinson, Mrs. O. C. Buchanan, and Mrs. John Robinson. Two of her neices are members of Maiden First now, Minnie Litten, and Annie who married John Killian.

MR. AND MRS. D. M. SIGMON

Mrs. Sigmon's name was Jane and there were six children. 1. **WOODSON PINKNEY** (Pink) 2. **WILLIAM EDWARD** 3. **ALFRED DAVID**, married Bessie Bumgarner of Maiden, two children, **Russel, and Mabel** (Mrs. W. D. Lavender) of Lincolnton. 4. **RUTH**, married H. B. Chronister, one child, Betty Lee (Mrs. Walter L. Williams) of Hickory. 5. **LAURA ELIZABETH**, married John A. Williams, six children: **Burgin** - wife Kinsell Harris, four children, Geneva (Mrs. Arnold Keever), Dianne (Mrs. Don Kyles), Gerald and Jerry; **Trilby** - husband, Ned Rink, two children, Mary Elizabeth (Mrs. Neil Harbinson), and Bren-

da (Mrs. Johnny Witherspoon); **Evelyn** - husband, Charles Cresimore, two children, Judith Ann and Joan; **Flossie** - husband, Will Beard, one child, Janette (Mrs. Jerry Harbinson); **Marie** - husband, Buford Spencer, four children: Jean, Anne, Charles, and Roland; **Ornah** - husband, Joe Jordan, two sons, Danny and Michael. 6. FRANKLIN JOHN, married Ornah Troutman, two children, **Sylvia Sue** (Mrs. Taylor Berchhead), and Helen (Mrs. S. Todd Rush).

MR. AND MRS. ELI SIGMON

Mrs. Eli Sigmon was Alice Shrum. They had eleven children. 1. BURLE JOHN, married Estell Wilkinson, one son, **John**. 2. LUCY, died when two years old. 3. CALVIN, lost two wives, then married Ala Mae Shrum, one child, **Kavin**. 4. WALTER (a twin), married Elizabeth (Dolly) Townsend, two sons, **John Ray** and **Deolia**. 5. WALKER (a twin), married Connie Hamilton, four children, **Paul**, **Nell**, **Don**, and **Gladys**. 6. MARGARET (Maggie), married Ernest Lee, four children, **Major**, **Bill**, **Ruby**, and **Mayo**. 7. CLYDE, married Effie Propst, two children, **Kuttle** and **Marceline**. 8. LOTTIE, married George Taylor, one child, **George, Jr.** 9. GRACE, married R. M. (Bob) Clark. 10. PRESTON, died single when about 21 years old. 11. OLA, married Fred Buchanan (son of one of our pastors), one child, **Larry**.

MRS. HANNAH WILLIAMS

Hannah Winters had become Mrs. Nelson Williams at the time of her becoming a charter member, but her husband was not a charter member. There were eight children. 1. FRED, died when a boy. 2. AGUSTUS (Gus) who never married. 3. FRANK, married Lily Wyckoff, five children: **Birdie** - husband, Ray Danner (see John Danner family), **Maggie** - husband, W. Calvin Laney, **Charles** whose wife was Lois, **Beulah** - husband, Worth Sigmon, and **Howard**. 4. LOUIS, married Isadora Hoover, four children: **Mammie** - husband, Jack Cline; **Frankie** - husband, Lloyd Davis; **Fred** - wife, Dinnie Hill and they live in Marion; **Grace** - husband, Lander Parker, two daughters,

Nellie (Christopher) Williams, and Mary True (Melvin) Moses. 5. KATE, married John Boyd. 6. AGNES, who never married. 7. SADDIE, married George Hilton. 8. MAUDE, who died in childhood.



MR. AND MRS. J. H. DEAL



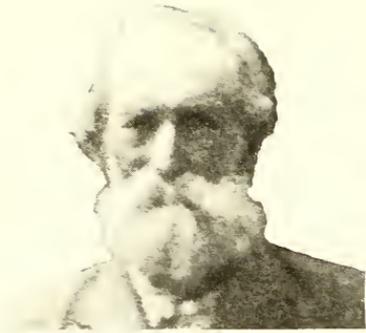
MR. & MRS. D. M. SIGMON



ELI SIGMON



NANCY DEAL



JOHN DANNER



ALICE SIGMON



LOU FINGER (MRS. D. A.)



LAURA J. LITTEN



LAURA HUNACUTT



MATTIE SIGMON MURRAY



HANNAH E. WILLIAMS



SARAH HOUK



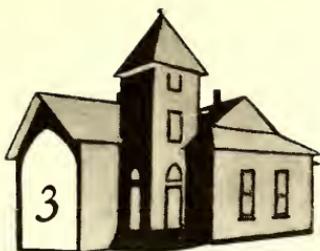
LEANDER HOUK



D. ANDERSON FINGER



MARY CALDWELL LINEBERGER



GROWING PAINS

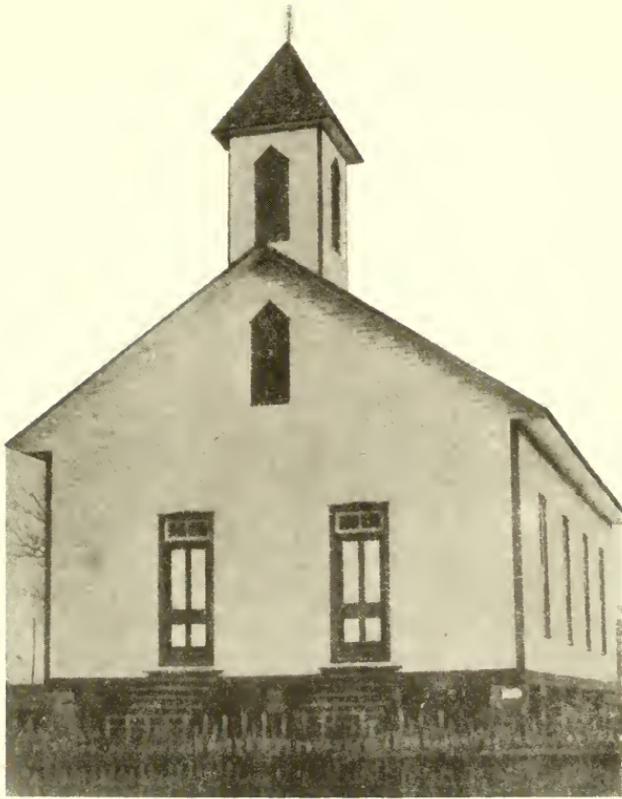
The deed for our first church lot was registered at Newton, N. C., in 1892, and John Carpenter of Maiden whose father, D. M. Carpenter, was one of the owners of Maiden Cotton Mill, says that the mill gave lots before and about this time to Baptist, Methodist, and Reformed churches. Also the mill donated about an acre of land to the Reformed church for burial use, and today this acre is contiguous to the town cemetery, seemingly a part of it.

Our first house was built apparently in 1892 and proudly valued at about \$500.00. The building committee was composed of J. H. Deal, J. B. Bumgarner, D. A. Finger, W. C. Caldwell, and pastor J. A. Hoyle. The late Mrs. G. C. Hoyle had what seems to be the only remaining picture of this church which was altered at an unknown date by making two doors in the front and other changes perhaps. Mrs. Hoyle thought her brother, Levy Simpson Caldwell, assisted in hanging these doors which also he helped to buy. It seems that men and women preferred then to enter the church separately and to sit in separate groups.

In 1918 while L. R. Williams was pastor, the church added three rooms to one side, made a vestibule at the corner in front of these rooms and built a tower to include this vestibule, and to support a belfry. The two doors were taken out of the front and stained glass windows were set in; two small windows, one on either side, and a large gothic style window in the center which was a memorial to the first pastor, J. A. Hoyle. Mr. Hoyle died October 3, 1918. The memorial window may have been installed early in 1919; but about this we are not sure. A picture of the Sunday school standing in front of this house was



OUR FIRST CHURCH
Built in 1892

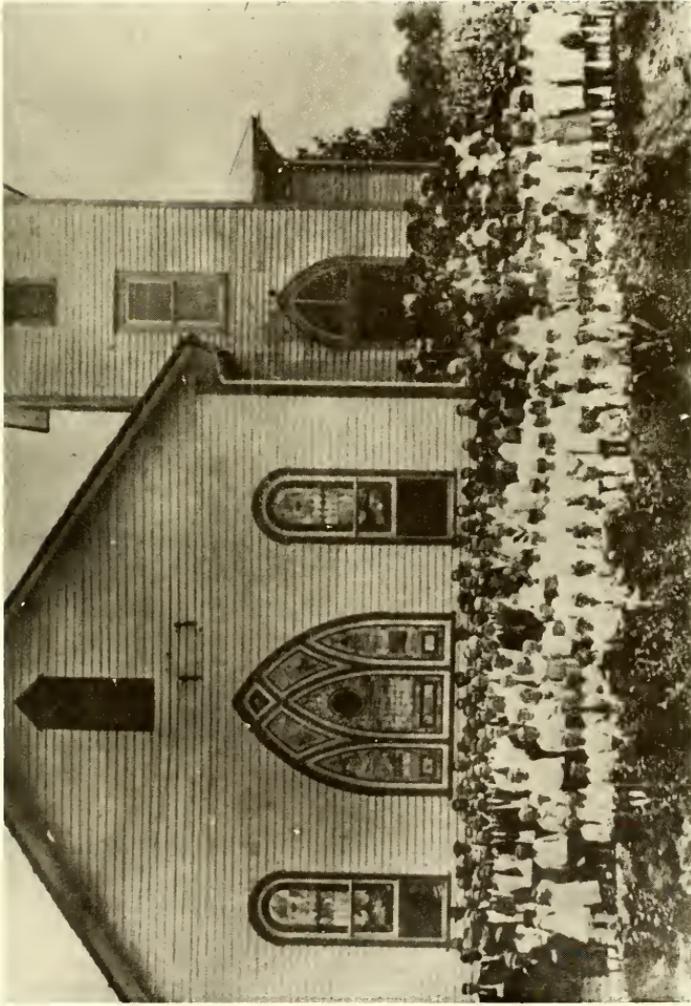


THE TWO-DOOR CHURCH
Remodeled perhaps about the turn of the century

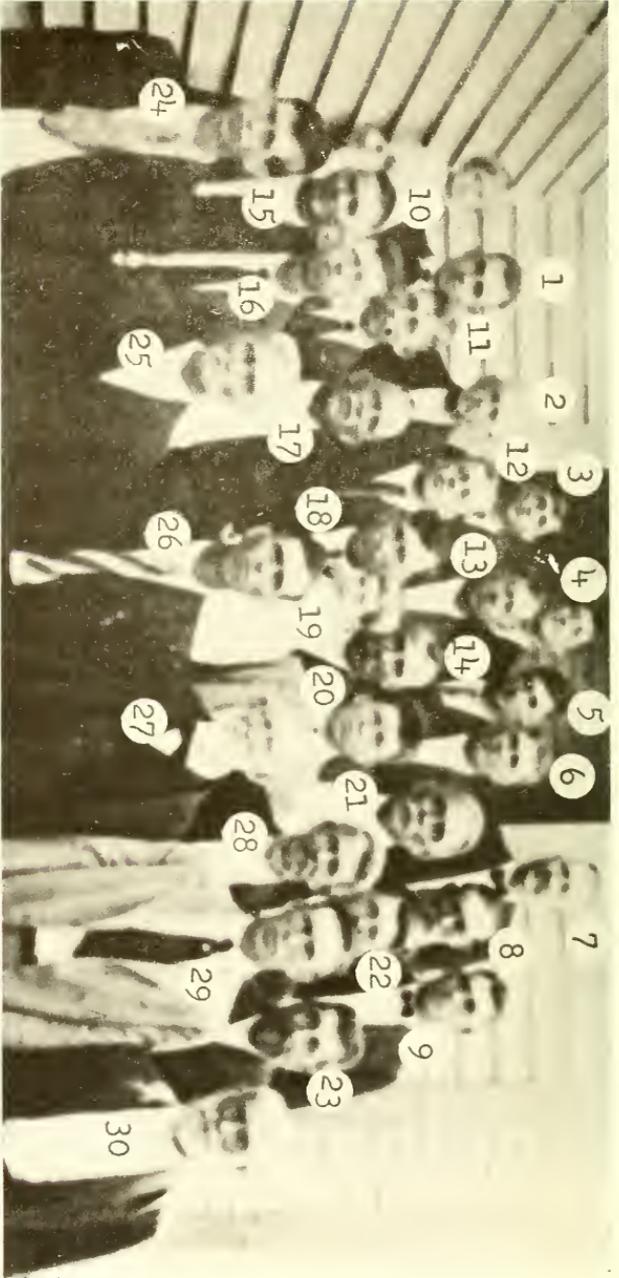


THE TRANSFORMATION
Remodeled about 1918

This is a restored picture, done from a very dim newspaper cut and from the next picture with the Sunday school in front.



THE SUNDAY SCHOOL IN 1921



MEN'S SUNDAY SCHOOL CLASS IN 1921

1. Frank Parker
2. Sidney Williams
3. George Campbell
4. Tom Bumgarner
5. June Caldwell
6. E. Brat
7. Pete Hewitt
8. Quince Long
9. Charles Parker
10. Daughter of Frank Parker
11. John Bumgarner
12. Luke Parker
13. Sim Caldwell
14. Jim Crouse
15. Monroe Auton
16. Sylvester Whisenant
17. Noah Laney
18. Arch Laney
19. Ruth Laney
20. John F. Canipe
24. Otha Cline
25. Gus Linberger
26. Tom Cline
27. Anderson Finger
28. Jim Campbell
29. John G. Setzer
30. Dave Keener

21. Elbert Litten
22. Charlie Laney
23. John F. Canipe



THE CHURCH BUILT IN 1930



TWO SURVIVING BUILDERS OF THE 1930 CHURCH

Tom Carpenter, left, a building committee member; Grover C. Taylor, Sr. building fund treasurer.



THE NEW SANCTUARY



THE FIRST PASTORIUM



THE PRESENT PASTORIUM



**BUILDING COMMITTEE
EDUCATION BUILDING**

Seated, L to R: R. A. Williams, Laura Hill Setzer, Trilby Rink, A. D. Clark.
 Standing: A. B. Carter, Joe Gilley, Truitt Beard, Tom Carpenter, Paul Wilkinson.
 Mrs. McHargue had passed away when the picture was made.



**BUILDING COMMITTEE
NEW SANCTUARY**

Seated, L to R: Dwight Williams, R. A. Williams, Truitt Beard.
 Standing: Blair Abernathy, Charlie Cresimore, John Watts, Tom Carpenter. Grover
 C. Taylor, Jr., was not present when this picture was made.



EDUCATION BUILDING AND OLD SANCTUARY



GROUND BREAKING, OCTOBER 17, 1965

The late Forney Haynes, a senior gentleman member, Pastor Hicks with shovel, Mrs. Banna Heffner, senior lady member, R. A. Williams, Charles Wilkinson, a senior gentleman member, Tom Carpenter, Charlie Cresimore, Dwight Williams.

made in 1921 and it reveals scaled paint, so we can safely assume that the entire remodeling was done approximately at the same time. The date of the picture is determined by calculation. Babies held in the picture are identified by the parents holding them. By checking on the ages of these "babies" today we come up with the year 1921.

The committee responsible for this work was composed of the pastor, L. R. Williams, and two laymen, L. S. Caldwell and D. M. Sigmon. This house was located on the corner of Klutz street and Main avenue. The last service to be held in it was the funeral of Mrs. Will Williams who was buried on Wednesday afternoon, and the date we believe was May 28, 1930. Immediately after the funeral pews and other furniture were moved to the new house on East Main street for the initial service which was held that Wednesday night.

OUR SECOND CHURCH

About 1924 when W. W. Rimmer was pastor, Baptists of Maiden First began thinking in terms of a larger house of worship. In 1929 these wishes proved to be "the substance of things hoped for." A building committee was appointed composed of the pastor, M. L. Buchanan, with Tom Carpenter, J. H. Caldwell, G. C. Hoyle, Calvin Laney, and T. H. Caldwell. This information comes from a short history written by D. A. Finger, L. S. Caldwell, and T. H. Caldwell. In it J. W. Williams is listed as chairman of the finance committee. It is the opinion of some that Williams was on the building committee, and it is recalled definitely that he did meet with the building committee. Possibly he was a member of this committee ex-officio by reason of his being chairman of the finance committee.

G. C. Hoyle was employed as foreman of the work, and the house was erected on an East Main street lot still in use, purchased from Mr. and Mrs. M. F. Carpenter, June 24, 1924, for \$1,550.00. It had a front of 127 feet with a depth of 170 feet. The front half of the lot had so much fall that the main floor required very little elevation to allow a full basement that opened above the ground at

the rear. The supporting walls which enclosed the basement were twelve inches of solid brick. The rest was brick veneered. The sanctuary could seat some 325 with the balcony, choir section, and the two side wings which could be closed into two classrooms each. There was an elevated baptistry, steam heat, toilets under the front porch entered from a basement hall, and arrangement for assembly rooms. The floor plans came from the Sunday School Board. The cost was approximately \$15,000.00; and it became necessary to borrow \$6,000.00 which loan was arranged with the Imperial Life Insurance Company of Asheville, N. C.. Payments were made semi-annually and occasionally the church was able to meet more than the minimum requirement.

Tom Carpenter holds a letter dated November 24, 1939, and addressed to Grover C. Taylor, Sr., stating that the entire amount of the loan had been paid. A dedication service was arranged in the following year which took place June 23, 1940, James C. Sherwood being pastor. Apparently, Dr. I. G. Greer, general superintendent of the Baptist Orphanage of North Carolina, as it was then known, was to have brought the morning message, and the church bulletin showed his topic to be "Memorial Stones." A newspaper account of this celebration, however, reports the morning message as brought by J. C. Sherwood who spoke on "The Visible Church." Dinner was spread on the grounds, and in the afternoon another service was held at which time the dedication message was brought by Dr. J. L. Vipperman of Dallas, N. C. At the evening service, L. R. Williams, who had become pastor of the East Maiden Baptist Church, brought the message.

This house, built during the pastorate of M. L. Buchanan, was used for the first time on Wednesday evening, May 28, 1930 (our calculations being correct, no recorded date has been found for this occasion), after the funeral of Mrs. Will Williams that afternoon in the old house, already mentioned. The great nation-wide depression set in October 29, 1929, which put the people of Maiden First to a severe test financially, and many interesting stories

testify to the mettle of these courageous people.

Grover C. Taylor, Sr., was building fund treasurer, and he recalls very vividly some stirring experiences. He says that after paying for the lot, his first check was written in the amount of \$60.00 for blueprints. This left a balance of nearly \$10.00 in the treasury which explains why he says that the house was built on faith. He continues thus. "One Saturday morning when the frame was about up, J. W. Williams came to me to see how much money we had with which to pay the laborers at noon. We had less than ten dollars. So he left his barber shop and went out to see some who had made pledges, returning in a short while with enough money to pay all the laborers by noon."

Some of the money was "raised on a cotton patch." Some six or seven acres of ground were rented near what is now "Slick's Store," and many who either were unemployed or had part-time employment, along with those who had mules, implements etc., put in a cotton field and cultivated it. The entire proceeds were of course for the building. Another plan used was the serving of chicken suppers. Since nearly everything was furnished for these suppers the proceeds were about one hundred per cent profit.

Still another plan used was to divide the membership into some twenty groups, each with a leader. These leaders solicited gifts primarily from their respective groups and the funds were turned in each Sunday.

Table offerings were made when the situation became more difficult. Gifts were brought up to the front and laid on the table. Taylor takes special pride in relating one particular offering story. One Sunday morning the amount needed was not raised and there seemingly was no hope of raising it. Pastor M. L. Buchanan walked down from the pulpit and placed his watch on the table to be sold. After advising with several of the brethren as to its worth, E. B. Goodin came up with more than the estimated worth, gave the watch back to the pastor, and the amount needed was raised. Up to this time the church had met every payment when it was due. This record was never

broken, thanks to these two men and many others like them.

THE THIRD CHURCH

The third church was built in two sections. The first was the education building. In 1951, July 30, a lot east of the church with a 64 foot front and 170 foot depth was purchased from Mr. and Mrs. H. S. Lattimore for \$2,000.00 primarily for parking space. In the pastorate of J. R. Everett consideration was given to building with part of the new structure extending over into this parking area which would place the new house somewhat astride the driveway. On investigation this thought-to-be drive was actually an undeveloped town street and could not be used under any condition or trade for part of our building lot. A building committee was already at work and plans were developed, but no work was started by this committee.

When Woodrow Flynn became pastor, interest in a new church house was revived, and a new committee was appointed composed of Gus Carter, chairman, Richard Williams, Truitt Beard, Alvin Clark, and the pastor. Later this committee was enlarged to include Laura Hill Setzer, Mrs. Ned. Rink, Mrs. A. C. McHargue, Tom Carpenter, Kemp Wilkinson, Paul Wilkinson, and Joe Gilley. Property back of the church fronting on Boyd street with 127 feet, the same frontage as the East Main front, was bought from Mrs. M. F. Carpenter (widow), November 11, 1954, for approximately \$2,500.00. This gave us a strip about 127 feet wide from East Main to Boyd. A trade was arranged to straighten up the boundries on the west side. This gave the committee considerably more freedom in developing plans, using only this one block-long tract. Overall plans were made for a house with a capacity for 769 pupils in the education building, and 769 worshippers in the sanctuary.

The education building was first attempted, and work begun in 1955 on this unit was completed in about a year, being used for the first time on Easter Sunday, April 1, 1956. An attendance of 416 that day disclosed the restricted

conveniences of the (old) sanctuary, and the freedom of movement in the new house. This three-story education unit is constructed for two of each department in Sunday school with a total accommodation of 480. The new sanctuary was planned to accommodate 270 more Sunday school pupils which makes the total of 750. The house has a hot water heating system subject to conversion in summer for air conditioning. It has an intercommunication system working out of the church office, new pianos (then) in the assembly rooms, ideal equipment for the kitchen that has a service opening into the fellowship hall, which was already equipped with air conditioning. Several other parts of the house already have air conditioning also. The fellowship hall has served as sanctuary in summers, and after razing the sanctuary it became the interim sanctuary.

Open house was held June 10, 1956, and it seemed that this beautiful summer day was made for the occasion. However, a freak storm developed between three and four o'clock that afternoon after most of the visitors had left the building, and the area about the church, and for a mile east, got so much hail that the ground was almost white. This house has in all 17,000 square feet of floors, and was built by Beemer Harrill of Hickory, N. C. assisted by Robert Clark, architects, and by Bumgarner Construction Company of Conover, N. C., contractor. At the time of open house \$55,443.20 had been paid on the total cost of \$116,978.40, and this was done without special offerings.

The new sanctuary was of course the other section of the third church. On the building committee for this house were Dwight Williams, Truitt Beard, Blair Abernathy, Charlie Cresimore, John Watts, Tom Carpenter, Grover Taylor, Jr., and Richard A. Williams who was chairman. Ground breaking services were held at noon, October 17, though demolition of the old building had been under way since September 24. The following description of the new sanctuary was written by pastor Hicks whose church leadership and close work with the committee qualify him superbly to do this.

“Crowned majestically with a towering steeple that rises some one hundred thirty-two feet above ground level and houses Shulmerich Carillon Bells, the new house of worship for the First Baptist Church is built according to the beautiful Georgian-Colonial architectural design. The building itself measures one hundred feet long and sixty-two feet nine inches wide. Along both east and west walls are five beautiful stained glass windows. Each of these windows measures eighteen feet high and six feet wide. The portico window, round in shape, is done with the same stained glass.

“The interior of the building may be entered from one of two ground levels. From the main street level you enter into the sanctuary proper. From the first street level one enters into the lower floor which is used for educational purposes.

“The sanctuary appointments include the choir with a seating capacity of sixty-two, a balcony with a seating capacity of two hundred four, and the main sanctuary which seats five hundred sixty-five. The combined areas seat a total of seven hundred sixty-nine.

“Mahogany wainscoating adorns the walls of the sanctuary from window sills to floor level. This mahogany material is also used for both the choir railings and the walls around the choir from baptistry to floor. Remaining walls are of plaster and are painted wedgewood blue. The aisles and pulpit are carpeted blue, while sand-colored plastic tile covers the area under the pews, which are of maple wood and are two-toned in color. The pew ends are white and the backs and seats are mahogany.

“Lighting is both recessed in the ceiling and indirect from the windows. The ceiling itself is an acoustical plaster, with the plaster shading from soft to hard giving a column effect which blends with the two columns on either side of the choir and the two on each side of the baptistry.

“The educational space on the lower floor provides for one adult department with eight classrooms, a young people’s department with four classrooms, a primary department and two rest rooms. Floors throughout the ed-

ucational area are concrete covered with sand-colored tile. Colors throughout the educational area are chosen so as to blend with matching draperies. The primary department has two walls done in cherry red, the remaining walls in rice color and the draperies in cranberry. The adult department has walls of rice color with draperies of red and gold. The young people's department has two walls of blue and the remaining walls are of rice color. The draperies are red.

"The upper floor, which in reality is the third floor, contains the balcony previously referred to, two baptismal dressing rooms and two organ tone chambers. The walls of the tone chamber are painted a rice color and the floors are covered with tile."

THE PASTORIUMS

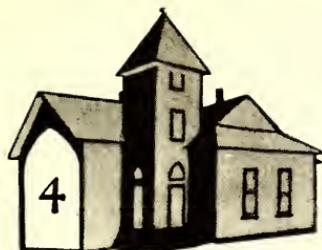
For thirty-two years Maiden First church had little need for a pastorium. J. A. Hoyle who was pastor for a total of fifteen years, owned his home, and others either owned their homes or had housing provisions. In 1920 the church went "full-time" while L. R. Williams was pastor and he owned his home. It was when W. W. Rimmer became pastor that the church became pastorium conscious, and it was Rimmer who led the church to buy a house just completed, built and owned by George West.

The house was on the south side of East Main street with a frontage of 65 feet and a depth of 170 feet, half way back into the block. Later the other half was bought making the lot run all the way to Boyd street, but this half of the lot was sold not long before the house and its lots were sold. It was April 2, 1924 that the property was acquired for perhaps \$2,300.00 or possibly as much as \$2,700.00, no one recalls exactly. It was a frame building with five rooms on the first floor, and two on the second. The stairway rose out of yet another room, and there was a bathroom on the first floor, but it was not connected to the city lines until Singleton became pastor, a delay of some four years. In 1954 this house and lot were put up for sale, and Tom McCaslin bid it off for about \$5,200.00, and in

less than two months McCaslin sold it to Webb Wilkinson who owns it and lives in it now.

The second, or present, pastorium was built in 1953-54, and work had already been started on it when Woodrow Flynn became pastor in December of 1953. The lot has a frontage of 132 feet on the north side of East Main street directly oppisite the original church lot now in use, and it has a depth of 264 feet. The lot and an old house on it were bought from Mrs. Josephine A. Taylor, March 17, 1953 for some \$6,500.00, and the house was sold for \$200.00. The present pastorium was completed in April of 1954 at a cost of about \$28,000.00 including some furnishings and equipment.

This house is frame, veneered in Roman brick; has four bedrooms, den, living room, kitchen, dining room, two whole baths and one half bath; and is all on one floor. It is heated with forced air from an oil burning furnace in a half basement where utility accommodations are housed also. For summer use there is an attic fan.



BIOGRAPHICAL MINIATURES PART I PASTORS

JAMES FRED BLACKBURN

1922

It was in Ashe county of North Carolina that James Fred Blackburn was born, February 2, 1884. In about 1903 he married Ann Perkins of that county, and to them were born six children, one Lawrence, died in infancy. Those surviving are Ethel, born in 1905 who is now Mrs. Jerome Hicks; R. Gwynn, born in 1908; Nellie, born in 1911 who is Mrs. Paul W. Queen; Arthur, born in 1914; and Mary, born in 1919 who is Mrs. Paul A. Queen, a close relative of Paul W. Queen.

It was in the Old Fields Baptist church near Idlewild, North Carnlioa, not later than 1913 that Blackburn was ordained to preach. Before surrendering to the call of the ministry, he worked in revivals and especially with a minister by the name of George M. Reeves, directing the music. After becoming a pastor Blackburn continued to work in revivals not only as the preacher but often as the music director. His close friend, Reeves, was the primary figure in his ordination. It seems that Old Fields was his first pastorate.

Among his pastorates other than at Maiden were Old Fields, Shoals Creek, Three Forks, Whittier First, Ela in Tennessee River association, Long Shoals, Webb's Chapel, Leonard's Fork, First Baptist at North Wilkesboro, River View, and perhaps Macedonia in Lincoln county, all in North Carolina. Doubtless there were others, one for certain in Tennessee. He died September 18, 1923, while he was pastor at River View and Leonard's Fork churches,

and perhaps another.

When he was pastor at Maiden he was also pastor at River View church of South Fork association, and lived in the River View parsonage for Maiden had none then. His ministry covered a period of some twenty years and was characterized, we are told, with considerable initiative, an ambition to organize churches, and a fervor for soul-winning. He had started his family when he heeded the call to preach, but he trusted the Lord for support and devoted his time and energy to the work of pastor, evangelist, and singer.

His greatest contribution material-wise perhaps was to the River View church. He led these people in the erection of the original house of worship at the present location. It was a frame structure at first which in time was enlarged and brick veneered. The present parsonage is not the one used by the Blackburn family, and the present church is not on the original site. Originally, River View church stood on a lot more than a mile east of the present location, overlooking the South Fork river which explains the name. At the time of the move, there was a division of opinion and eventually some of the members withdrew to join others in forming what is now the Southside church, and obviously this church took the name of the old Southside post office nearby. River View church has bought property across the street and plans are well developed now (early 1966) to erect a new house of worship there.

The two sons entered the ministry. Arthur has served in a great many Lincoln county churches and elsewhere. Gwynn is currently pastor of the Crouse church and has served many other churches too, some of them in the South Fork. Mrs. Blackburn was later married to Ed Smith and lived in Lincoln county where she died in December of 1963. Blackburn was the first to preach in the "new" church at River View and the first to be buried in the cemetery there.

MARION LAFAYETTE BUCHANAN

1928-1933

A son of Mitchell county, Marion Lafayette Buchanan was born at Bakersville, North Carolina, January 14, 1872. He studied law expecting to make it his profession, but in 1914 he responded to the call to the ministry and was ordained that year by the Roan Mountain Baptist church in Mitchell county. Before this he taught in public schools for a few years, was elected clerk of superior court in Mitchell county, and served both houses of the legislature in this state.

After ordination Buchanan worked for the Baptist State Convention in Newland and Elk Park and then accepted the pastorate of what is now the First church of Bakersville. Next he went to Union Mills to serve as pastor of the Round Hill Baptist church where was located then the Round Hill Baptist Academy. He continued to live in Union Mills after finishing his work at Round Hill church and preached at other points until he came to Maiden as our pastor in 1928. His chief effort at Maiden was the building of the church on East Main which was entered in 1930. The depression set in during his pastorate and the church struggled faithfully, courageously and successfully in completing a huge project that was much needed.

On November 15, 1903, he married Emma Alice Byrd of Bakersville and their home was honored with six children: Maggie, born March 26, 1904; Bessie, October 12, 1911; Georgia, February 26, 1914; Atlee, June 29, 1906; Fred, November 30, 1908; and Billy, April 30, 1923, who was killed in action March 23, 1944, in World War II.

Buchanan's work was not characterized so much with flourish as with a genuine heart-felt sincerity. He made many friends which is shown in a circle reaching out beyond the bounds of the denomination at the time of his death. He died in the Maiden pastorate October 8, 1933, from a cancer of the liver. A brief service was held Sunday evening at the Maiden church with the Reverend Mr.

J. A. Koons of the Reformed Church, the Reverend Mr. J. L. Norris of the Lutheran church, and the Reverend Mr. C. F. Tate of the Methodist church bringing eulogies. His body was taken to Union Mills Monday for interment. The "Maiden News" (newspaper edited by Dr. J. E. Hodges) included in its column this paragraph, "Carolina and Union cotton mills closed Monday that the help might attend at 10:00 A. M. Three busses and a large number of cars carried a large body of Maiden people to Union Mills Monday, where the body was laid to rest to await the first resurrection and the early coming of Jesus Christ, a doctrine in which he ardently believed and often preached."

CHARLEY GREENBERRY ELLIS

1934-1938

Aaron Ellis and his wife Judy McKinney lived at Bakersville, North Carolina and into their home came a son born April 16, 1881, who took the name of Charley Greenberry. Really, the home was on a farm near Bakersville where Aaron Ellis was a farmer and a carpenter, so Charley learned the many chores of farm life early. He attended schools at Bakersville and for some nineteen years served in the teaching profession, twelve years in local schools, and seven years in Mitchell Collegiate Institute.

The next nineteen years he devoted to the ministry, and the Bakersville church ordained him to this work in 1920. His first work was a field of two churches, Spruce Pine and Bakersville. Other churches he served in this association, presumably the Mitchell, were Grassy Creek, Bear Creek, Mine Creek, Pine Branch, Lily Branch, Silver Chapel, Liberty Hill, Cane Creek, Little Rock Creek, and Fork Mountain. He also was pastor of Zion church in the Yancy association and Clear Creek church in the Blue Ridge association, and Bandanner church which may be an alternate name for one of these listed. He was pastor of Maiden First from 1934 to 1938 when he died, November 15. By his request he was buried at Bear Creek in Mitchell county.

Mrs. Ellis was Laura Ann Wilson also of Bakersville, daughter of Mr. and Mrs. James Wilson. Wilson also was a farmer and a carpenter, but he was better known as a millwright and especially as a flour miller. She was married to Ellis March 15, 1902, before he had entered the ministry, and they were both Baptists then.

To this union were born five children: Parnell, born December 20, 1902, and he now lives in Kingsport, Tennessee; Elva, born in 1904, married to Troy Greenway who was a teacher and a preacher, now deceased, but Elva lives in Hickory, North Carolina; Mattie Lee, born in 1913, married to Claude Garland and residing in Elizabethton, Tennessee where she is employed as a teacher; Dennis, born in 1917, a deacon of the First church in Maiden; and Fred, born in 1919 who lives at Lincolnton where his mother makes her home.

In his early professional life Ellis served several years as deputy sheriff and then as high sheriff. It was well known that he never carried a gun but he always "got his man." On one occasion a mob attempted to seize a negro prisoner to lynch him but the effort failed because, it is said, that the mob knew how far to go against the sheriff. Ellis served also as register of deeds for Mitchell county and then as clerk of court.

His pastoral work left four memorials in the form of houses he helped to build at Spruce Pine, Bakersville, Grassy Creek, and Bear Creek. He was well known as an evangelist and worked extensively in the Piedmont and western part of this state. While pastor at Maiden he was discouraged with the lack of progress in a revival and one night he stepped down from the pulpit and pled with the congregation. Then he stepped up on a pew and led in prayer. People today who were there still talk of the presence of power that came on the congregation, and how the meeting "broke" that night.

He was a first cousin of M. L. Buchanan, another pastor of Maiden who also died in the pastorate of this church, their mothers being sisters, daughters of William (Bill) McKinney. Ellis had a sister who married Albert Nanney



J. F. BLACKBURN
1922



M. L. BUCHANAN
1928-1933



WOODROW D. FLYNN
1953-1955



C. G. ELLIS
1934-1938



J. R. EVERETT
1948-1952

of Union Mills, North Carolina, and the family takes pride in that Charles, the only child of this union, became a Baptist minister and is a pastor in South Carolina. Charley Ellis has also a second cousin, Cline Ellis, who is a prominent pastor in Arkansas.

Mrs. Ellis tells of an experience when the Ellis family visited Union Mills during a drought and prayer was made at the church for rain. It so happens that Buchanan was pastor at Union Mills then, Round Hill was the name of the church. Rain came. In fact it was a storm, a gully washer as we sometimes say, and two houses were set afire by lightening and burned down. The rain was so heavy it damaged the crops. Mrs. Ellis says that her (then) little son, Fred, was so impressed that he made a comment somewhat like this, "I think it would be better to let God make up His own mind on things like this."

JOHN REDDING EVERETT

1948-1952

It was March 8, 1953, that J. R. Everett resigned as pastor of Maiden First, having completed five years of hard work without achieving all the program he had laid out for himself. But seeds had been sown, added no doubt to many others previously sown, and while they may have been slow sprouting, it is evident that they did, and under the careful cultivation of succeeding pastors along with their own contributions of seeds, there has been a bountiful harvest. The presence of these new buildings are in part fruits of his efforts.

It was in Macclesfield of Edgecombe county, North Carolina, that John Redding Everett was born, January 11, 1892. His schooling comprised studies in Edgecombe public schools, Piedmont high school at Lawndale, Mars Hill college and Wake Forest college where he took his B. A. degree, all in North Carolina, and Southern Baptist Theological Seminary at Louisville, Kentucky, where he earned Th. B. and Th. M. degrees. Except for a thesis, he did the required work necessary for a doctorate.

Everett was ordained a minister at Fountain, North Carolina, in July of 1919. His pastorates and their tenures were Princeton - Benson's Grove - Hepsibah, two years; Castalia - Cedar Rock Field, two years; Plymouth, two years and seven months; First at Washington, thirteen years; First at Robersonville, two years; First at Maiden, five years; First at Spring Lake, seven years and six months -- and all of these were in North Carolina. He spent two and a half years as a chaplain in the United States Army during World War II.

Mrs. Everett was Eloise Miller of Colerain, North Carolina, before her marriage to Everett, December 8, 1943. She had been in church related work for several years, and beginning January 1, 1952, she has served as an approved worker for the Sunday School Department of North Carolina. Since his retirement, June 30, 1960, and perhaps before that, Everett also has been doing work for our denomination on special assignments.

The Everetts retired to Rocky Mount, North Carolina, where they live at 1405 Hill Street.

WOODROW DAVID FLYNN

1935-1955

Since Woodrow Flynn led in two of our building programs, we could well refer to him as the building pastor, and since he has led five other churches in building programs, surely he deserves this title. He came to us in 1953 and was the last pastor to live in the pastorium built by W. W. Rimmer. The present pastorium was completed shortly after he came, and almost immediately the church launched into a church-house program putting up first an education unit. In this church building venture, Flynn and his committee considered the needs of the church for a fifty-year period in developing plans for both sanctuary and education use. Such projections can never be perfect, and as time marched on it became obvious that some of these plans should be altered, as were the plans already developed before Flynn became pastor.

Woodrow David Flynn was born in Rutherford county of North Carolina, September 7, 1914, and attended schools in that county until he was ready for college. His was a humble home about which he says "we were so poor I couldn't pay attention." This is said to explain why he could hardly pay his school bills. When he discovered that the Lord was leading him into the ministry, he felt very much the need of more education, but his was the lot of many other God-called men and he had to work his way through school. It was December 20, 1936, that he was ordained by the Piedmont Baptist church of Rutherfordton, North Carolina, and with little more than dedication and determination he started to school again. With the capital resource of a nickel, he went off to college as far as he could see in the light of a five-cent piece and found always that there was a little light farther on.

Caught in the tornadic swirl of the famous depression, Flynn was literally blown from school to school, just wherever he could find help and opportunity. Actually, he attended four colleges and discovered that he had made perhaps four times as many friends. He took his B. S. degree from Texas Weslean College, Fort Worth, Texas, and his Th. B. degree from Southwestern Baptist Theological Seminary, also at Fort Worth, in 1944. Following graduation he worked for one year on a pilot project in Florida under the joint sponsorship of the Florida Baptist Convention and the Home Mission Board. It was a rural stewardship program and resulted in five churches going from one-fourth to full time.

While attending Trinity College, Clearwater, Florida, he had as a roommate a young man from North Carolina by the name of Billy Graham. They became very close friends and being a preacher himself even today they share sermon notes. When Billy was ordained he asked Flynn to preach the ordination sermon which he did. Little did either of them know then that Billy would become world famous.

Flynn came to Maiden from Jacksonville, Florida, and began his work here the first Sunday in December, 1953,

and concluded his work on the last Sunday of October, 1956, to go to a pastorate in Asheville, North Carolina. In this period the church developed some very impressive statistics which reflect the spiritual growth of the church. Training Union enrolment went from 88 to 210, Sunday school enrolment went from 448 to 616, WMU enrolment went from 93 to 133, and there were 101 additions to the church roll. The pastorium was built, and paid for in 1954, additional property was bought, and the three-story education unit was erected.

The burning of the note when the pastorium was paid off was described in this way in the associational bulletin, and the caption was the one simple word "FIRE". "A bank note was destroyed completely by fire at First Church, Maiden, and it is known to be of incendiary origin. Tom Carpenter, chairman of the building committee, was seen deliberately setting fire to it with a match, but fortunately every cent had been paid on this note. In exactly one year the debt on a \$20,000 pastorium was paid off."

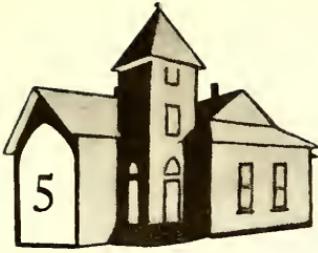
Two of the revivals held in Flynn's pastorate were done without the aid of a visiting evangelist. In both revivals attendance was high and participation superb. Night attendance on Sunday services took on new life, in fact the church enjoyed a well rounded revival in all activities. The church was busy, members in increasing numbers were at work, and it proved to be a healthy situation.

Including the pilot project in Florida as a pastorate, Flynn has served ten churches as pastor, these being at Poma Park, Florida, 1938; Macclenny, Florida, 1939-1942; Valley View, Texas, 1942-1944 (seminary pastorate); Calvary church at Danville, Virginia, 1944-1945; Florida State Convention, 1945-1946; First church at Colquitt, Georgia, 1946-1949; Woodstock Park at Jacksonville, Florida, 1949-1953; Maiden First, 1953-1956; Westwood at Asheville, North Carolina, 1956-1964; and Calvary at Shelby, North Carolina, where he is now serving (1966). Since becoming pastor of the Calvary church in 1964, he has led in building a \$30,000 pastorium and the church is now preparing to build another education unit.

Mrs. Flynn was Edna Cole of Forest City, North Carolina, and they were married June 25, 1938. There are two children, Gary D. born May 1, 1944, and Damon W. born December 24, 1946. Mrs. Flynn attended Southwestern Seminary with her husband who never fails to pay tribute to her in her highly valued place at his side in his home and his work.

While in Asheville his church sent him to Idaho to hold a revival in a mission church among Mormons where his efforts were rewarded with thirteen who made professions of faith. He went to New Zealand in cooperation with the Home Mission Board in September of 1965 at the expense of his church in Shelby. He had the privilege there of seeing thirty-eight make public professions of faith while he preached at Auckland. A Baptist mission was established and Sunday school work in the church stepped up to full graded activity.

While distinguishing himself as a building pastor, Flynn also conducted a vigorous financial program wherever he has gone, leading his people to greatly increase the budget, in one instance to triple it. He has assisted in more than one hundred revivals, doing the preaching.



**BIOGRAPHICAL
MINIATURES
PART II
PASTORS**

RICHARD EPHRAIM HICKS

1961-

October 30, 1961 marks the effective date of the pastorate of Richard Ephraim Hicks at Maiden First church. He came to Maiden from Rowland, North Carolina, following the pastorate of Dr. J. D. Hillman. Hicks was born in Gastonia, North Carolina, December 24, 1930, the son of Mr. and Mrs. J. L. Hicks. His father is a grocer of long standing and a very active church member. Both parents are deeply religious as is indicated by Hicks' second name, and J. L. Hicks has been for many years a Baptist deacon, a leading figure in church music serving on occasion as director of music, and working in many other capacities.

Richard Hicks attended the free schools of Gastonia; Arlington Elementary, Wray Junior High, and Gastonia High. In 1949 he started studying at Mars Hill college, moving on to Furman university in South Carolina in 1951. Here he took his A. B. degree and went to Southern Baptist Theological Seminary in Kentucky in 1954 where he took his Th. B. degree.

Along with loving care and all the assistance his people could give him, young Hicks also did what he could for himself. At Mars Hill he worked in the dining hall. In his last year at Furman he pastored Brown's Creek church near Union, South Carolina. He also worked with a retail credit company as an insurance investigator. He served the First church of Andrews, North Carolina, as a summer student worker between his terms at Mars Hill.

In May of 1949 he was ordained to preach by Temple church of Gastonia, North Carolina, and it was then that he moved to formally prepare himself for this work. Besides serving the Brown's Creek church he has worked in four other churches, beginning the year he took his college degree. These churches are Parkland Chapel, Louisville, Kentucky, September 1954 to September 1957; Grace church, Spartanburg, South Carolina, September 1957 to September 1960; Rowland church, Rowland, North Carolina, September 1960 to October of 1961; and the First church of Maiden beginning in October of 1961.

Hicks married Audrey Styers of Gastonia. The wedding took place August 8, 1952 in Bradley Memorial Methodist church, Gastonia. Mrs. Hicks was a Methodist. She also is the first candidate Hicks baptized which was only a short period after the wedding. Mr. Styers is a plumbing and heating contractor in Gastonia of long standing and reputation. Mrs. Hicks has become a leader in Baptist work herself, having been the church organist for one of the churches her husband pastored, an associational Girls' Auxiliary director in the Spartanburg association of South Carolina, and elected to the office of associational WMU president in the South Fork Baptist Association in 1964.

There are four children; Denise, born October 30, 1953; Cynthia, June 29, 1955; Marcia, December 22, 1960; and Barry, May 6, 1963.

In the Spartanburg Baptist association, Hicks served as president of the Pastor's Conference, and as moderator of the district association. In the South Fork association he has served as vice moderator and currently as moderator, and too as chairman of the Scholarship Commission. He was very active in leading the church to complete the building program. A few changes were made in plans. He has followed a very democratic order of work with an intensified emphasis on committee work and delegated responsibility. In a period of four years before any of the construction work was started on the new sanctuary the church raised some \$85,000.00 without special pressure.

Pastor Hicks would be the last person ever to claim credit for this, but he had his part in the leadership that brought it about.

JAMES DEVEE HILLMAN

1956-1961

Dr. James Deveen Hillman is a Mississippian, born in Leaksville, August 13, 1921. In this state he attended Washington High School at Neely, finishing in 1940, Jones County Junior college, Ellisville, finishing in 1942, and Mississippi college, Clinton, taking his A. B. degree in 1944. At Louisville, Kentucky, he attended Southern Baptist Theological Seminary where he took his Th. M. degree in 1947 and his Th. D. degree in 1952. From March 28 to May 6 in 1960 he took a clinical training course in the Pastoral Care department of Baptist Hospital at Winston-Salem, North Carolina.

Before going to the seminary, Dr. Hillman pastored three churches in Mississippi, Pecan Grove at Ellisville, 1941-1942, Hopewell at McCool, 1943-1944, and Forest church at Forest (interim) three months, 1943-1944. In Kentucky he served Beech Grove at Shepherdsville (half-time first two years), 1944-1949, Bethel at Beech Grove (half time) 1945-1946, and Crab Orchard, 1949-1953. The rest of his work has been in North Carolina, Selma church at Selma, 1953-1955, College Park at Greensboro, 1955-1956, First at Maiden, 1956-1961, and since July of 1962 he has been pastor of the First church at Rutherfordton. He devoted the year before his present pastorate, 1961-1962, to Gardner-Webb college near Shelby, North Carolina, where he was head of the Department of Religion.

Mrs. Hillman was Mary Lucille Grubbs of Liberty, Kentucky, whom he married August 22, 1948, and there is one child, James Livingstone, born August 5, 1954. Mrs. Hillman is a graduate of Berea college, Southern Baptist Theological Seminary, and has done graduate work at the University of Kentucky, Indiana university, University of Louisville, University of North Carolina at Greensboro,

and Appalachian State Teachers college. Currently she is employed in the Rutherford county system of schools.

During the 1957 Billy Graham campaign in New York, Dr. Hillman contributed one week of service as counselor on the campaign team. In 1961 Maiden First held a note burning service, April 16, celebrating the final payment on the education unit made April 3, erasing a debt of \$128,000 on the house and equipment. Concerning this the associational monthly bulletin said, "A very full program was skillfully expedited under direction of the pastor, Dr. J. D. Hillman, who climaxed the hour with a brief message on **Eyes for Invisibles.**"

Among his many honors, Dr. Hillman was president of his senior class in high school, president of the Hermeanian Literary society at Mississippi college, program chairman of the pastors conference in the Piedmont association (Greensboro), moderator of the South Fork association two years (constitutional limit), and served for one year (1965) as Rutherford County Chairman of CROP (Christian Rural Overseas Program) which is affiliated with the North Carolina Council of Churches. He has previewed the January Bible study each fall for three years for pastors of Green River association, and is president of the Rutherford County Ministerial Association, the date of this writing being February of 1966. He served as Auburn Resident Pastor, Union Theological Seminary, New York, November 29 to December 12, 1965, involving lectures and seminars with classes attended at will, and time for study.

His greatest thrills came in his two tours of the world. The first resulted from an invitation to preach in Guam in 1946, which he accepted. This was a project of the Foreign Mission Board. The second trip was a tour with a friend in Rutherfordton.

On these tours Dr. Hillman was privileged to see much of Southern Baptist work and "other wonders" of the world. In Guam he worked in the Calvary church which ministers to U. S. personnel and their families. In Hong Kong he was privileged to see their Foreign Mission Board printing press, their Theological Seminary, their Baptist

college, and especially their impressive Baptist hospital. In Jerusalem, Jordan, he visited the Dead Sea, Jericho, Hebron, Bethlehem, Mount of Olives, Gethsemane, Old City, Jacob's Well, Samaria, and the Garden Tomb. When he went from Jerusalem, Jordan, to Jerusalem, Israel, he passed through Mandelbaum Gate. In Israel he visited David's Tomb, Church of Dormition, Mount Carmel, Petah Tehvah, Haifa, Tel Aviv, Nazareth, Tiberias, Sea of Galilee, and Capernium. In Syria he visited Damascus, the oldest continuously inhabited city of the world, and he saw in Lebanon: Baalbec, Omayad Mosque, Saladian's Tomb, Street Called Straight, and the home of Ananias where Paul went after his conversion.

Beyond the Biblical cities Dr. Hillman found himself in four of the Indian cities: Calcutta, Banares with her Hindu shrines, the Taj Mahal in Agra, then New Delhi and Old Delhi. He joined a tour group in Cario headed by Dr. Claude B. Bowen of which Mrs. Hillman was a member and visited the Mena House, the Pyramids and Sphinx. While in Egypt Dr. Hillman conducted the worship service for the tour group Sunday morning, June 14, 1964.

He went to Italy and saw the Appian Way, catacombs, Roman Forum, Sistene Chapel, the Vatican Museum, and attended an appearance of the Pope where there were 150,000 in attendance. In Zurich he visited Saint Peter's Church, the Swiss Institute of Technology, and took the Grand Alpine tour.

In France he visited the Opera House, and the Palace of Versailles. He visited Saint Paul's Cathedral in England, Westminster Abbey, London Bridge, Parliament House, the Tower of London, Shakespeare's birthplace, Ann Hathway's Cottage, Marble Arch, Piccadilly Circus, and Trafalgar Square.

In Germany he visited East and West Berlin and saw the famous wall which separates the two. His visit included a trip through Check Point Charlie. Then in Moscow he toured Moscow University, Red Square, the Kremlin and Museum, and attended an opera at Bolshei Theatre. In Japan he visited the Imperial Palace, Parliament House,

Tokyo Tower, and some of the Southern Baptist Foreign Mission Work. While in Tokyo he had dinner one evening with Lt. Col. and Mrs. L. E. Saul. Col. Saul was a college and seminary roommate.

BENJAMIN LOGAN HOKE

1900 ?

It seems that B. L. Hoke served Maiden First a very short period, probably in 1900 or 1901. We have nothing with which to document this period but it is known that he was pastor of the First church in Newton and Mount Ruhama about this time. We are indebted to Ruth Vandiver Hoke, his daughter-in-law, for most of our information. J. D. Moose has given some help also, for it was Hoke who baptized him and married him. There were two children, Lucile Marie who married George Dempsey, and the son, Frederick, who lives in Blacksburg, South Carolina.

Benjamin Logan Hoke was born October 21, 1873, at Shelby, North Carolina, but his family moved and he attended public schools at Kings Mountain in the same county. In 1895 he entered Wake Forest college and after graduation continued his studies at Southern Baptist Theological Seminary in Louisville, Kentucky. This information has been preserved on the flyleaf of a Greek textbook. He married Elizabeth Moorehead of Blacksburg, March 6, 1902, and she died July 26, 1940. His second wife was Mrs. Julia Dorman Davis whom he married July 14, 1941. Hoke passed away July 28, 1951, in Cherokee county, South Carolina.

Among his host of friends, the most admiring surely is the one who by mail has provided us this information and a picture of him, Mrs. Frederick Hoke. Frederick Hoke is himself an outstanding officer of the law of many years standing at Blacksburg. The high esteem in which pastor Hoke was held is reflected in the lavish tributes published in papers at the time of his death. Newspapers gave liberal space to funeral accounts garnished with



R. E. HICKS
1961-



B. L. HOKE
1900 ?



J. A. HOYLE
1891-1912



W. C. LINK
1945-1947



J. D. HILLMAN
1956-1961

poetry and praise. As late as July 18, 1954, a memorial service was held at Draytonville church, Draytonville, South Carolina, with still profuse expressions of love and appreciation. Three other churches joined with the Draytonville church in this special service, Corinth, Mount Ararat, and Little Memorial, all in close proximity of one another. The main feature of this service was the unveiling of his portrait which was done by Hoke Parris, one of his forty or fifty namesakes. His youngest granddaughter sang "The Holy City," and one of the congregational hymns was "How Tedious and Tasteless the Hour," two of his favorites.

Hoke was a scholar, devoted to the study of Greek, and well known for his appetite to read. He served as superintendent of education for sixteen years in Cherokee county being elected four times for four-year terms, He was deeply interested in young people, their training and plans for life, was indeed public spirited, and an active Mason serving as Worshipful Master of the Blacksburg Lodge at least two terms.

Among his many strong convictions, he held firmly to the idea that all church responsibility possible should be delegated to laymen while the pastor gave himself to more specific matters of spiritual concern. He also strongly disapproved cumbersome indebtedness, in fact he preferred no debts at all if possible. In characteristic humility he made no demands whatever concerning his own financial support from the churches he served, and while at times he did have other income, there were those periods when his church salaries were paid largely in produce and other substitutes for money. Among other things he was famed for his keen sense of humor and his fine friendly manner.

It is hardly possible that we can know all the churches he pastored. Some of his pastorates may have been very short as in the case of the Maiden pastorate. In North Carolina he served Mount Ruhama, Newton First, a church in Asheville, and he was pastor at McAdenville for two years, his first pastorate. He was pastor at Orange, Texas, less than a year, and after that all his work was in South

Carolina beginning February 15, 1906 when he began serving the First church of Blacksburg. His longest pastorates were in four churches: Mount Ararat, about 26 years; Corinth, 35 years; Little Memorial, some 40 years; and Draytonville, 26 years. Besides these he served Mount Paran, Buffalo, Beaverdam, Midway, State Line, Cherokee Falls, Hopewell, and Broad River.

JACOB ASBURY HOYLE

The organizing pastor of the First Baptist church of Maiden was Jacob Asbury Hoyle who was born March 21, 1850, the youngest of the nine children of Eli and Susan Hovis Hoyle. Eli was a lieutenant in the American Revolution, and son of Peter Heyl who came to this country from Germany and used the old German spelling of his name. J. A. Hoyle grew up in Burke county of this state and received such education as was peculiar to his day. In 1869 he married Ellen Jane Crowder of Cleveland county who passed away in October of 1900. Then in 1903, July 21, he married Carrie Beatty of Gastonia, and she died February 18, 1929. There were seven children by his first wife, and four by his second wife. He died October 3, 1918 and his funeral was conducted in the Maiden Baptist church by the Reverend L. R. Williams, current pastor of the church and an ardent admirer of Hoyle.

The names of his children by Ellen Jane, his first wife, are Florence Aurali, Lynda Roxanna, Minnie Georgianna, Gorman Clayton, Cullen Blaine, Daisy Schofield, and Furman Roscoe; by Carrie, his second wife, Samuel Eli, Rufus Elgin, Jacob Lander, and Marshall Ramsey.

In a printed tribute by the Reverend Mr. Williams, he says that Hoyle "was converted under the preaching of Brother A. C. Ervin* in August, 1880, and baptized into the fellowship of Mount Zion church. He was licensed in March, 1881, and was ordained to the full work June 16th of the next year by Brethen T. Dixon, A. L. Stough, and G. M. Webb." We assume that the Mount Zion church licensed and ordained him. Williams also said "He has built more church houses and baptized more members than any

minister that has labored in our bounds. He has served churches in Catawba, Lincoln, Cleveland, Burke, Gaston, and many other adjoining counties." In the conclusion of his tribute Williams characterized Hoyle as "a man who was firm in what he believed to be right. He was a good citizen, a faithful preacher of the gospel, and an affectionate husband and father." In his younger days J. A. Hoyle was a Methodist.

When the South Fork Institute was founded, Hoyle was one of the main promoters and supporters of the movement. When it was discontinued he was one of the main defenders of continuing the school and boldly fought against the efforts that led to closing the institute. For several years he was chairman of the board of trustees. Hoyle was also an active member of the Republican party, and though he had not always been a Republican, he became a very aggressive worker in this party. On one occasion when Theodore Roosevelt was running for president and visited Catawba county during his campaign, Hoyle rode with him from Hickory to Newton, a railroad trip in those days, and took part in his campaign.

He was by nature an organizer and it is said that he organized seventeen Baptist churches, and did much preaching under brush arbors and in public places unsponsored, a very common and expected practice for any minister of his day. Among churches he organized we are fairly certain of these: Loray at Gastonia, Leonard's Fork and Link's Chapel on the old Plank road, all in the South Fork association at that time, and he is said to have reorganized Lebanon which became Mountain View also in the South Fork. Besides these and of course Maiden First, he has been pastor of Bruington, Hebron, Long Creek, Olivet, Macedonia, Mount Ruhama, Mount Zion, Bethel, River View, Stanly Creek as it was then called, Barringer School House, Salem, and Crouse Station which is not the forerunner of the present Crouse church at Crouse. He led in building houses for Macedonia, Mount Ruhama, Mount Zion, Link's Chapel, Bethel, River View, and of course Maiden. Major Graham in his history of the South

Fork mentions on several occasions the gifts of small amounts of money to J. A. Hoyle for work in Maiden, the first being it seems in 1881 with the comment "this was the beginning of interest in Maiden." In 1891 Hoyle brought the annual sermon for the South Fork association meeting with the Hickory church, now the First church.

Others of German extract were attracted to what is now Maiden because of iron and cotton. It is typical of our town that our founding pastor was also of German stock, attracted to this area by the unrefined ore of character and religious possibilities, and by the possibility of a refining process in the form of a school for the culture of people in these parts. Hoyle, the Institute, and the Baptists of the early days of our history have left inspiring imprint and influence, and they have become a part of the structure on which the First Baptist church of Maiden stands today.

*Major Graham in his history spells the name Irvin. The Mount Zion church mentioned here is not a South Fork church.

J. W. KESTERSON

1925-1926

The committee was never able to find reliable information concerning Mr. Kesterson. Those who remember him recall that there were two sons; the older was Napoleon, the other was Jeter. It is thought that he came to Maiden from South Carolina, and went from Maiden to Tennessee. It is the opinion of some that he was a native of Georgia, and that his sons attended Mars Hill college. For a few years there was occasional correspondence between the Kestersons and a few Maiden members, but this eventually dwindled out completely and we have lost all trace of him or his family.

WILLIAM CALHOUN LINK, JR.,

1945-1947

Beginning in December of 1945, Bill Link served as

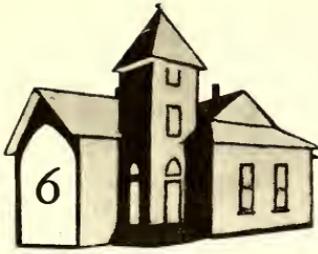
pastor of Maiden First until October of 1947, when he accepted the pastorate of the second Baptist church in Liberty, Missouri, where he continues to serve with special ministries to the students of William Jewell college. At our request, Bill makes the following explanation concerning the name of this church. "The Second Church of Liberty is what would be known as the First Church in most other places. When the church was founded in 1843, there was a Primitive Baptist church existing in the community by the name of Liberty Baptist church. Out of deference to that existing church, the Second Baptist church took its name as Second. Not many years later, the Primitive Baptist church died out and no longer exists. The Second Baptist has maintained its name because of historic and missionary interest in the name."

William Calhoun Link, Jr., was born in Birmingham, Alabama, February 7, 1916, and lived in Atlanta, Georgia, before his family moved to Charlotte, North Carolina, in his high school days. Mr. and Mrs. Link, Sr., live in Charlotte, and Mr. Link Sr. is a retired salesman for Laurens Glassworks of Laurens, South Carolina, and did most of his traveling in the two Carolinas and Virginia. Bill Link attended schools in Atlanta, graduated from Central High in Charlotte, and took his B. A. degree from Davidson college, which of course is near Charlotte, in 1937. It was in 1941 that he graduated from Southern Baptist Theological Seminary, Louisville, Kentucky, with a Th. M. degree. In 1951 William Jewell college conferred on him the D. D. degree.

He has served four churches as pastor: Wingate First, Wingate, North Carolina, May, 1941 to December, 1944; Wytheville First, Wytheville, Virginia, December, 1944 to December, 1945; Maiden First, December, 1945 to October, 1947; and Second Baptist, Liberty, Missouri, since November of 1947. He was ordained by the Saint John's Baptist church of Charlotte, October 6, 1940, Dr. C. W. Durden, pastor, and the ordination sermon was brought by W. Walter Jones, who at that time was pastor of Allen Street Baptist church in Charlotte.

Mrs. Link was Virginia Deal of Charlotte, daughter of Mr. and Mrs. P. G. Deal who still are residents of the queen city. There are two children, Billy, born in 1944, and David, born in 1949. Bill is now a 210 pounder standing six feet, three and one-half inches tall, and not only has he made his letter in football, he was an all-conference offensive end on William Jewell's team. He is the athlete and David is, in keeping with his name, the musician, handling the piano rather well, and playing also a clarinet in the high school band where he is a sophomore. Billy is a college senior, this being the year 1966.

Dr. Link, and this we say with pride though to us he is still just plain Bill, serves on the Executive Board of the Missouri Baptist State Convention, and is a trustee of the Southern Baptist Theological Seminary and serves on its Executive Committee. For some time also he has been a trustee of the William Jewell college. In 1964 Mrs. Link was honored to be made president of the Ministers' Wives of the Southern Baptist Convention. Any of Bill's pastorates says more than words can express, but his last pastorate has made poetry in the metaphor of nearly two score years, for time is a testimony all its own.



**BIOGRAPHICAL
MINIATURES
PART III
PASTORS**

WILLIAM BARTLETT McClURE

1899

William Bartlett McClure was born near what is now Mount Zion Baptist church in the southern edge of Lincoln county, September 15, 1861. He died in May of 1933. Little information is available on his life, but it is generally known that he was one of the foremost ministers of his day in these parts. He married Tiny Albertine Ford to whom were born three children; John, Lawrence Alexander, and Lula.

His father was also a preacher whose work was limited more to speaking in revivals than to pastorates. A story of general knowledge and interest to those who live in the neighborhood of the old McClure home, is that the father, a few years after the birth of William Bartlett, with his wife selected a plot on their estate and dedicated it to the Lord for use by a church. It is on this plot that the Mount Zion church now stands, organized in 1869. His son Lawrence Alexander, became a preacher also and built more fame perhaps than his father in the same area of work, having served one church, Mount Ruhama, for more than Thirty-three years, and having served the South Fork association as moderator two years.

W. B. McClure pastored many churches, largely in what was the South Fork Baptist Association before the Gaston and the Theron Rankin associations were formed, both coming out of the South Fork. Among those churches he served were Mount Ruhama, Macedonia, Mountain View, Amity, Center View, Mount Zion, and the

two Providence churches. Churches in other associations where he worked are unknown to us, but we imagine there were some. Only one of the Providence churches remain, it is now in the Theron Rankin. The other moved some two miles east on Highway No. 10 to Catawba and took the name of the town.

ROBERT LOGAN PATTON

In the history prepared in 1940 by James W. Williams and T. H. Caldwell, R. L. Patton is listed as one of our pastors. His name fails to appear in the associational minutes however, and it is probable that he served only a few months either as an interim pastor or as pastor for a very short period. The information we have comes from a newspaper story in the News Herald of Morganton, N. C. dated June 28, 1963, published on the occasion of the last R. L. Patton to be elevated to the office of superintendent of schools in Burke county. He succeeded his father who held this office for forty years, who in turn followed in the steps of his father, the Reverend Mr. R. L. Patton who held this office for some time before his retirement. All three were Robert L. Pattons, and the grandfather is the subject of this biographical sketch.

The paper played up the name of Patton as a synonym for education and remarked that the mention of the name brought to mind first of all the Reverend Mr. Patton whose picture was given a prominent place in the paper. His picture in this book is a copy of this paper picture. The Reverend Mr. Patton was equally known for his religious leadership and academic leadership.

Robert Logan Patton was born January 22, 1849, on Irish creek, the fourth in line of Robert Pattons in his family, and as we have indicated his son and his grandson were also Robert Pattons. He died January 8, 1920, at which time the Herald-Tribune paid him this tribute, among other things, "No son of old Burke has left a deeper impress on the county and the state than has Mr. Patton, whose life has been devoted to good works, and whose labors in the pulpit and the classroom will bear fruit for

many years to come.”

During the reconstruction days his father expected young Patton to help provide for the large family, but the boy had an insatiable thirst for learning, and on October 2, 1866, he went out supposedly to get firewood and did not return for ten years. When he did return he had a degree from Amherst college and the arm load of wood he went to get.

In his latter years Patton wrote a paper called “My Struggles for an Education.” He relates the extreme hardships he encountered; walking for hundreds of miles, begging at first for food, seeking temporary employment, loss of weight, starvation diet, and sickness. His father attempted to overtake him at first to force his return home. Later a brother joined him and they traveled and studied together. Having traveled to Illinois they were joined by yet another, a neighbor boy back home, J. F. Spainhour. They discovered they could attend Hillsboro Academy in Illinois and work. Robert Patton studied here three years and did some teaching in the time of this, but his brother went to Exter, New Hampshire, to prepare for Harvard and later Robert joined him there. In his extreme financial distress and in sickness, his friends showed many kindnesses. He, however, did not go to Harvard, but attended Amherst college at Amherst, Massachusetts, where even his classroom work was hampered by necessary secular work which had been his misfortune in other schools.

Upon returning home he became schoolmaster at Table Rock Academy. Later he taught at Boonville, the Globe Academy, the Amherst Academy, Moravian Falls, Glen Alpine, and especially his own Patton Academy on what is now North Anderson street in Morganton. Then in his sunset years he became county superintendent of schools.

In the role of a minister, Patton served some ten or fifteen churches as pastor, most of them rural. He took special interest in rural people and “kindled the fires of missionary zeal all over the mountains of western North Carolina.” He practiced what he preached, and among other things he preached tithing strictly. On one occas-

ion when he preached the annual sermon at Thomasville to what North Carolina Baptists then called The Orphanage, "he stripped his home of all jewelry and presented it to the institution. He mortgaged his own house and lot in order to make a final payment on the meeting house of the First Baptist Church in Morganton. Getting large offerings on special occasions was not uncommon in a church served by Patton."

He married Margaret Spainhour presumably of Burke county, June 6, 1877. There were six children, the oldest was Mrs. W. F. (Winnie) Powell of Nashville, Tennessee, who died in 1959. Joe was editor of the Charlotte News for several years. Mrs. Tom (Maude) Anthony of Decatur, Georgia, spent forty-three years in the field of education before retiring. Mabel was a nurse. R. L., who retired in 1963, taught four years before becoming county superintendent of education in 1924. Ruth is Mrs. C. H. Ellis who operates a dress shop in High Point.

His first child, Winnie, married W. F. Powell, as we have indicated, and he was one time pastor of the First Baptist church of Morganton. However he is more widely known for having served as pastor of the First Baptist church of Nashville, Tennessee, and for having held the high office of president of the Southern Baptist Sunday School Board for many years.

JOHN JEROME PAYSEUR

1904-1906

J. J. Payseur served Maiden First as pastor while he was principal of South Fork Institute, a two-year period beginning in 1904. Mrs. H. W. (Osye Ann) Wilson of Lincoln, a niece, says he was born in Gaston county about 1867, the son of George and Emma Garrison Payseur. His mother was a relative of the late W. E. Garrison of Lincoln. There were two brothers, Foxx and Charles who also was a preacher and once was pastor of the River View church in Lincoln county. He had five sisters; Mrs. Elizabeth Long, Mrs. Ella Mae Hovis (mother of Osye Wilson),

Mrs. Anna Hovis, Mrs. Virtie Stroupe, and Mrs. Callie Gore. He was never robust, but he was tall, handsome, and given to books. He attended Wake Forest college and the Southern Baptist Theological Seminary. He had a D. D. degree, but Mrs. Wilson was unable to recall the source of this degree. One minister who remembers him and even better his brother Charles, describes him as one who by nature was an instructor, very intellectual, blessed with an excellent personality, and well qualified to be principal of a school like South Fork Institute.

Mrs. Wilson is strongly of the opinion that he was ordained at the Salem church in Lincoln county, which is positively so stated in the history of the South Fork Association by Major W. A. Graham. However, Sherrill in "Annals of Lincoln County" says he was the first minister to be licensed and ordained by the First Baptist church of Lincolnton. The Graham record is preferred. It is thought that he went to a pastorate in the state of Washington when he left Maiden, coming back south to work in several churches in South Carolina, and finally going to Des Moines, Iowa, to a pastorate there. There he spent the rest of his life and died in December of 1938. His wife was Jennie Mitchel, and there were four children; Yates, Pritchard, Theodore, and Pearl. His picture was found after the copy went to press. It appears in chapter 8.

WESTON COSBY REED

1942-1943

W. C. Reed is one of our pastors, and there are more than a dozen of them, who was also a teacher. He not only ranks very high in the academic world, but he is outstanding in the leadership of child care circles.

Born in Jackson county on a farm near Sylva, North Carolina, he was given the name Weston Cosby, April 24, 1893, and was fifth of the six children born to James Phillip Reed and Marcella Reed. He attended the public

schools of Jackson county and in 1914 he finished at Western Carolina college, a normal and industrial school at Cullowhee. After a break of several years he entered Wake Forest college where he took his A. B. degree in 1925, and did post graduate work at George Peabody College for Teachers at Nashville, Tennessee, and the University of North Carolina.

When he was about thirty years old he was ordained by the Scott's Creek Baptist church of Tuckaseegee Baptist Association as a minister. Already he had served as principal of several public schools in Jackson county, and after taking his degree from Wake Forest he again took up school work. He did supply work in many pulpits and was interim pastor of the First church of Kinston, and his home church at Sylva, but Maiden First is the only church he ever pastored. Yet as a minister, he has an enviable reputation as an evangelist and is still desired for this kind of work. In the spring of 1964 he was guest minister of the Lincolnton First church here in our own association in their revival, and his excellent gift of speech has been a boon to him in his travels all over the state representing the Children's Homes of our denomination.

On finishing Wake Forest college, Reed became president of Sylva Collegiate Institute for two years, leaving this work to lead in the Teacher Training School of Cullowhee, before he began serving as superintendent of the Sylva School System. In 1935 he was better introduced to the people of Catawba county where he served for seven years as principal of Balls Creek Consolidated Schools. While gaining stature for himself in this administrative office, he became most active in the Mount Ruhama Baptist church and is very largely responsible for launching the Training Union work of this church and getting it firmly established. Those who remember Reed for his initial efforts in Training Union there give him credit for much of the outstanding work of Mount Ruhama in this department, for in 1961 the church reported a Training Union membership of 339, and always this union is right at or near the head of the list in the association.

In 1942 he became pastor of Maiden First church and served for more than a year when he felt led to accept the office of superintendent for the Kennedy Homes, eastern branch of North Carolina Baptist Children's Homes. Here he served until in 1950 when he was named general superintendent of all these homes with residence in Thomasville, and so it was that he lived in Thomasville until his retirement in 1958. Since then he has lived at 1212 Anne Drive, Kinston, North Carolina.

He married Mellie Parker of Sylva in 1916, and they have three children: W. Olin, an attorney of Kinston; Marcella (Mrs. T. L. Huglet) of Cullowhee; and Mary Nell (Mrs. Charles Mason) of Winston-Salem, all of this state.

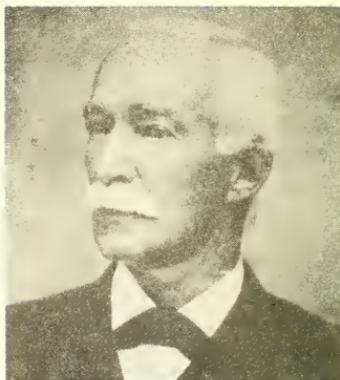
The Thomasville work was by no means his swan song, since retirement Reed has served as promotional consultant for the North Carolina Baptist Children's Homes; as governor for one term of district 773 of Rotary International, 1962-1963, being sponsored in this election by the Kinston Rotary Club; as director of the Lenoir County Red Cross Drive - and that most successfully; as president of the Child Care Executives of the Southern Baptist Convention, 1953-1954; and since July 1, 1963, he has been chairman of the Lenoir County Public Welfare Department. He has served on numerous lesser committees in connection with the Salvation Army, Boy Scouts, U.S.O., Chamber of Commerce, and other civic organizations.

Mr. Reed is very mindful of his wife's part in his various ministries. He says "Mrs. Reed and I do not consider that our achievements have been unusual in any way. However, God has richly and abundantly blessed us in every undertaking since we dedicated ourselves to Him as a team in 1916." Friends throughout the state thought so highly of him that one year (at least) he was nominated for the presidency of the North Carolina Baptist Convention.

In the latter part of 1965 he experienced a serious affliction of the throat, and one vocal cord had to be removed. He and Mrs. Reed have now turned their efforts in another direction. They are writing a history of the



W. B. McCLURE
1899



R. L. PATTON
Unknown



W. W. RIMMER
1923-1925



W. C. REED
1942-1943



A. W. SETZER
1912-1913

North Carolina Baptist Children's Homes, taking up where in 1932 B. W. Spillman left off with his history of this work. The title of historian has been officially conferred on Reed, and it is possible, it is thought, that the history will come off the press about the time "Maiden Footprints" will be released.

A news story on the Reeds written by Jake Strother in the **Biblical Recorder**, January 22, 1966, concludes with this sentence, "**Service is the key to usefulness**, they say and you can be assured they will be busier in this labor of love as historians than anything to which they have yet placed hand and heart."

WADE W. RIMMER

1923-1925

The first pastor to live in a pastorium, serving the Maiden First church, was W. W. Rimmer. He was instrumental in its purchase and he and his family were the first to use it, being pastor from 1923 to 1925. Rimmer was the son of J. E. and Molly Brady Rimmer, born November 6, 1878, in Statesville, North Carolina. He married Vester V. Rankin of Gastonia, May 14, 1899, and she passed away November 24, 1950, in Lincolnton.

In early manhood Rimmer was a textile worker. He has been known to relate the experience of his call to the ministry many times. It seems that while working in the McAdenville Weaving plant he became conscious that God wanted him to preach, and while walking the aisles of the plant in the din of shuttling bobbins and the jar of the floors, the looms would say in rhythm, "silver and gold have I none, but such as I have give I thee." Like many others who were slow to say yes to the Lord, he ran from the call for years. In the summer of 1909, says Mrs. Hubert Craig, his daughter, he came face to face with a definite decision. She says "How well I remember the black horses pulling an ambulance, driving up to our home, and taking daddy to the hospital. We were living in Charlotte at that time and papa had a bad case of typhoid fever.

As a child I wept many times during those days and prayed for his recovery. Members of our family were divided among relatives and that must have been the first time I really trusted in prayer. Papa was spared and the story of his response to God has always been unique to me.

“Our family went to Hickory Grove church in Gaston county for the revival while papa was recuperating. The Reverend W. B. McClure called him to one side one morning and asked him to help him in another revival. Papa said, ‘what do you mean?’ Mr. McClure answered ‘The Lord is leading me, Wade’. Papa said ‘He is leading me too. I will try.’ What papa had not told Mr. McClure or anyone else was that one day while in the hospital, he promised the Lord that if his life was spared he would preach, it being His holy will. So that August, it must have been in 1910, he went to Mountain View church here in the South Fork to preach his first sermon.” It was a great day for a new preacher, and a great day for the whole family as well.

Mrs. Craig continues the story of her father and his getting off to the revival. “I can picture my brother Ralph, now a deacon in Myers Park Baptist church at Charlotte, and me going down the street tugging part of papa’s luggage. I remember he had gone to talk with his pastor, and we were meeting him at my grandmother’s house probably ten or twelve blocks away - a long walk for such small children. At that time I was only nine years old, but it is as clear as something happening today. Someone yelled out ‘where are you kids going with that suitcase?’ And Ralph yelled back ‘my daddy is starting out to preach.’ I have wondered many times if that person was able to put two and two together, but that is the answer he got.”

After the revival Rimmer was called as pastor of Mountain View church and the family moved to Gaston county. The new pastor bought a horse and a buggy from R. F. Craig in Mount Holly on credit. Little did these people, any of them, realize that years later the pastor’s oldest daughter would become the wife of Craig’s son, Hubert. It was in 1923 that they were married by Dr. J.

L. Vipperman. Yes the pastor really paid for the horse and buggy in spite of the small salary he received. In those days a pastor did well to receive \$100 to \$200 a year for preaching one Sunday a month. However the family received hams, hay, corn, and other necessities as part of the salary. And the children helped in picking cotton, pulling fodder, and other field work, to get school clothing.

After entering the ministry, Rimmer entered South Fork Institute at Maiden to prepare himself for the new work he was doing. For four years he lived on a farm belonging to Billy Keener near Lawing's Chapel church where he was allowed to farm as much as he could and there was no rent charged. He drove to Maiden to school, using his horse and buggy. Then he moved to Maiden. Among his school mates were M. I. Harris, B. E. Morris, J. D. Moose, all becoming well known ministers, and a rather young school mate, Beulah, his daughter who is now Mrs. Craig.

Until 1915 Mr. Rimmer served five churches, several of them of course simultaneously: Mountain View, Macedonia, Amity, Mount Ruhama, and Lawing's Chapel. From 1914 to 1923 he served Lincoln Avenue, Bruington Memorial and High Shoals in Gaston association, River View and Mariposa which is now Craig Memorial. He was pastor of Maiden First, 1923-1925; Long Creek Memorial in the Gaston, 1925-1927, and Spindale First, 1927-1930. From 1930 to 1942 he served Cornelius, Southside at Mooresville, Bruington Memorial again, then Chimney Rock and Sunnyside in Green River association. From 1942 to 1945 he served High Shoals and Southside churches each half time, then in 1945 Southside (Lincolnton) went full time and he served this church until his death June 19, 1952.

He helped organize the Mariposa church which because of land and other help given by R. F. Craig at that time became a memorial to him. He led in building or purchasing pastoriums for Maiden First, Bruington, Long Creek, Spindale First, and Cornelius First.

There were eight children: Beulah Rimmer Craig,

Lincolnton; Ralph S., Charlotte; Maude Rimmer Greene, Morristown, Tennessee; James R., Stanley; Madge Rimmer DeWese, Charlotte; Willis G., Charlotte; Bernice Rimmer Fitzsimmons, Mechanicsburg, Pennsylvania; and Vivian Rimmer Riley, Tampa, Florida.

In 1952 the minutes of South Fork Baptist association were dedicated to his memory and his picture appeared in the front of the book. The dedication tribute mentioned that he was ordained by the Hickory Grove church near Mount Holly, North Carolina, in 1910. It was pointed out also that he began studying seriously at South Fork Institute, Maiden, and never discontinued his studies. "He acquired a library of more than six thousand volumes, every book of which he had read, and nearly every page has marginal notes in his hand. He traveled widely in this state and in nearby states preaching and singing in revivals. His deep convictions and strong doctrinal sermons have exerted an influence long to be felt in the fields of his labors."

ANDREW WILSON SETZER

1912-1913

A. W. Setzer was a native son, born in Catawba county, June 17, 1872, the son of the late Franklin and Martha Ann Rebecca Caroline Wilson Setzer. When he died in 1922 his children who are now living were too young to remember much about his work. Those who were old enough to appreciate his ministry at that time have passed away.

The following quotation is taken from "The Atlantic Messenger" under the date of August, 1900. "Andrew Wilson Setzer was born in Catawba county, North Carolina, on June 17, 1872. For three years he received a preparatory training in Penelope Academy near Hickory. He was baptized in 1891 and began to preach as a licentiate in 1892. The year following, he was ordained to the full work of the gospel ministry and became pastor of Shady Grove, Thessalonica, Catawba, and Cleveland churches. Later he studied in Wake Forest college three years. In January, 1897, he took charge of the Memorial church,

Greenville, North Carolina, where he labored efficiently until he began his present pastorate at Morehead City, North Carolina in October, 1899. He stands high in the Baptist pulpit of the State. Our cause in Morehead City is moving nobly forward under his aggressive leadership."

The Penelope Academy mentioned in this quotation was in the area of the South Fork Baptist Association. In his history of this association, Major W. A. Graham writes: "In 1884, Elder C. M. Murchison, of Moore county and a graduate of Wake Forest (college), appears in the association as pastor of Mountain Grove and Warlick's (churches). Shortly after this he located on the W. N. C. R. R., about three miles from Hickory, and named the place Penelope, in honor of Miss Penelope Temple, of Wake county, now Mrs. Murchison---Mr. and Mrs. Murchison opened a school at Penelope in 1887. That year preaching was established here, using the schoolhouse for services. The Executive committee (of South Fork Association) had aided this point several years and were glad to see a church organized." This was in reference to Penelope Baptist church and explains its unusual name.

Obviously this was a private academy that worked in close relation to the association. In the associational minutes reports are made on this school and we can well infer that it was a highly respected christian school. It was this school that Setzer chose for his preparatory training

Concerning the dates of his school attendance and works we cannot be precise. By calculations from reports in the associational minutes largely, we submit what seem to be probable dates. It is believed that he attended Wake Forest college three years, beginning about the year 1893. Records show definitely that he preached the introductory sermon for the fourteenth annual session of South Fork association in 1892 and used for his text I Kings 20:40. He was also clerk of the association that year. Since he did not serve as clerk the next year it may well be that he had gone to college, and this would be the year 1893.

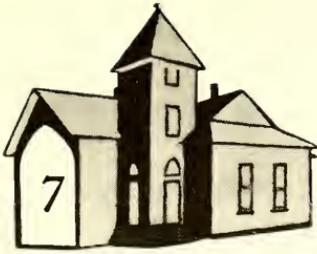
In 1893 he is reported pastor of Catawba church and

there is reason to believe that in that year he pastored in another associaton, Cleveland, Thessalonica, and Shady Grove churches. There was, however, a Thessalonica church then in the South Fork association*. It seems certain that he went to Memorial church in Greenville, North Carolina, in 1897, and the church at Morehead City in 1899. He served the Baptist church in Burlington beginning in 1904, and the Baptist church at Murphy, North Carolina after that. The remaining pastorates were in the South Fork association, except for his very last years.

He was at Denver (church now extinct) 1908-1909, Kid's Chapel, Thessalonica, and Mountain Grove in 1910 and 1911 (perhaps longer) and left Kid's Chapel to serve Maiden which was in 1912. He served Mountain Grove and Thessalonica in 1914 and 1915 and took on Sharon and Penelope in 1917 dropping Sharon then. He served Alexis in 1919 and after that date his work cannot be traced in South Fork minutes because South Fork churches in Gaston county formed the Gaston association that year. He may have had some work in Gaston. He was called to Leonard's Fork in 1921 where he was pastor when he passed away, November 22, 1922. It is understood that he was pastor also of four churches then in what is now Gaston association.

Setzer was married twice. His first wife was Mary Lucas Harrison White of Raleigh whom he married April 7, 1903. To this union were born three children, none of whom survive: Mary Lois Issac, born May 23, 1904, died January 19, 1941; Josephine Lizabeth Robinson, born September 1, 1905, died June 4, 1943; and Inez Harrison Setzer, born January 23, 1907, died November 23, 1907. He married Susie Bartee Felton of Beaufort, North Carolina, March 31, 1908, his first wife having died. There were five children all of whom survive: Eunice Felton Setzer Morgan, Bryon Wilson Setzer, Laura Hill Setzer, Helen Notlef Setzer Chapman, and Richard Andrew Setzer.

*This was very likely the Thessalonica church between Bethel and Reepsville churches in the South Fork association. It is now extinct.



**BIOGRAPHICAL
MINIATURES
PART IV
PASTORS**

JAMES C. SHERWOOD

1939-1941

The committee was never able to make contact with a reliable source of information on J. C. Sherwood. It is known, however, that Sherwood came to Maiden from Erwin, Tennessee, and went back to Erwin when he left Maiden, and from there he enlisted in the U. S. Army and became a chaplain, serving in this position for several years. It is thought that he pastored a church in Kentucky after separation from the Army, but beyond this point we are at a complete loss. He did remarry after leaving Maiden.

In 1940 he preached, seemingly as a substitute at the last minute, in the day-long dedication celebrations when the church built under the leadership of Buchanan was cleared of all debt. Mrs. Sherwood was very active in WMU and Training Union work. There were two children: Jimmy who probably was a junior; and Patricia known as Patsy, who was the younger; children by Sherwood's first wife who had died.

THOMAS CHRISTOPHER SINGLETON

1927-1928

A Tar Heel of Vance county, Thomas Christopher Singleton was born October 26, 1872, at Middleburg, North Carolina, the son of John and Lucy Wells Singleton. He attended Mars Hill and Wake Forest colleges, and the Southern Baptist Theological Seminary at Louisville, Ken-

tucky. Singleton passed away January 24, 1957, at Nashville, Tennessee, and was buried in Woodlawn Memorial cemetery there.

Mrs. Singleton was Elizabeth Waldo Russell of Louisville and was married to Singleton July 4, 1912. We gather that the Singletons retired at Nashville where Mrs. Singleton continues to live at 1209 Sweetbriar Avenue. There were four children. Thomas Russell, born September 8, 1917, died July 8, 1932. The surviving are Virginia Elizabeth Cate, born February 25, 1914, Ann Lucile Aydelott, born August 31, 1916, and Elizabeth Waldo Gaston, born August 15, 1932.

He has held pastorates in Liberty Center, Indiana, Dunkirk, Indiana, Dayton, Ohio, and below the Mason-Dixon line he has been pastor at Maiden and Newton in the South Fork, at Gallatin, Tennessee, and at Nashville he pastored Grace and Centennial churches. After retirement he continued preaching and doing interim pastorates. In a brief history of the Centennial church, Singleton is mentioned as pastor from September 6, 1928 to June 29, 1932, and it was pointed out that he published a church bulletin during this time. He did this also at Newton.

OLIVER LARKIN STRINGFIELD

1907-1909

Peyton Randolph Stringfield was a practicing physician, born in 1807 and married to Susan Jane Jones. They had thirteen children, one of whom was Oliver Larkin, born in Duplin county near Pender, North Carolina, May 9, 1851. Five of his brothers served in the Civil War and one of them, David, was killed in action. For many years his maternal grandfather, David Jones of Wilmington, N. C., was a state senator from New Hanover county. His paternal grandfather, Joseph, also lived in New Hanover county and is said to have had eighty-five slaves. Oliver learned some of the disadvantages of poverty and some of the privileges of affluence in the varied experiences of his youth.

His call to the ministry came rather dramatically while he was following a plow on the estate left to and operated by him and two sisters. He was positively impressed that he should prepare himself for the ministry, but having no ready cash he deferred going to school. Again while plowing he was stricken and had to be taken to the house, and there he resolved to go to school if God would restore him to sufficient health. Recovering, he ventured to go some one hundred miles away (frightening thought!) in order to attend Wake Forest college. His struggle for an education was climaxed June 11, 1882, when he received his A. B. degree from Wake Forest college. In May of 1881 he was ordained a preacher of the Word by the Wake Forest church, Dr. T. H. Pritchard and Dr. C. A. Jenkins taking the main parts in the service.

Stringfield divided his ministry between the pulpit and the school principal's office. While he had very definite convictions about the importance of education, and a compassionate concern for those who aspired to it with serious financial handicaps, he also had the flames of evangelism. His first work as a pastor was a field of four churches near Wake Forest; Mount Vernon, Wake Cross Roads, Poplar Springs, and White Stone churches. From 1882 to 1893 he served Wakefield church, going from Wakefield to Raleigh (presumably) to pastor Fayetteville Street church now known as Pullen Memorial. In 1902 he went to the Barnardsville church near Asheville, and then to the West End church at Asheville in 1906. It was in 1907 that he came to Maiden to serve us and Olivet church while principal of South Fork Institute. These dates may not be entirely reliable. With no idea as to dates we know that he pastored Burnsville and Berea churches and while at Burnsville he held revivals in twenty-eight churches in Yancy association, seemingly a mission effort fostered by Jake Sams, the Honorable Frank Watson, and himself.

While he was pastor of West End church at Asheville he had a choir director by the name of J. B. Grice who later became pastor of the Calvary church there. Also there was another young man in his church by the name of Fred

Brown who became pastor of the First church of Knoxville and one of the best known and most respected pastors in the Southern convention.

Mrs. Stringfield had become his first assistant in school work, and in the South Fork Institute she was the lieutenant standing in the place of her general, to use some military parlance. She was well prepared for this for she was Ellie Beckwith, a teacher at the Thomasville Female college. There she had a prized student by the name of Mozelle Pollock and it was for this student that the Stringfields named one of their daughters. Incidentally, the student later became Mrs. B. W. Spillman, and Dr. Spillman was a pioneer in North Carolina Sunday school work and a very dear friend of the Stringfields. So, Mrs. Stringfield met the students and looked after the school inside while Mr. Stringfield met the public and looked after public relations.

O. L. Stringfield served the institute only one year personally, but he and Mrs. Stringfield continued to live at the institute while their son, Preston, who had just graduated from Wake Forest college took over as principal with his mother serving as "anchor man." In Maiden people came to associate the name Stringfield with music, string music, for the violin and the piano were favorites with them. One son, Lamar, became a celebrated musician and composer in New York.

After his graduation, Stringfield went to Wakefield where he opened a high school, September 18, 1882, and served as principal. In his eleven-year tenure there he helped many boys and girls personally even when it meant a mortgage on his own property to do it. He worked in the Six Mile Academy in South Carolina for one year beginning November 20, 1916, and helped to enlarge the school. Then he worked with the Edisto Academy at Severne, South Carolina, on a railroad between Batesburg and Perry for one year. The year 1920 was devoted to a home for motherless children promoted by Rev. J. H. Spaulding on a large tract between Blacksburg and Rock Hill in South Carolina.

Stringfield had a special gift for raising money, and the year after he served the school at Maiden he spoke to the South Carolina Baptist Convention with the result that he was employed to go afield for the convention to solicit funds for enlargement of education programs. He and E. P. Easterling together raised \$225,000 for the Greenville Female college and Furman university. At some other time, seemingly before this, he had worked with the Southern Baptist Theological Seminary in raising in North Carolina the amount of \$750,000. From February of 1915 to the following July 10, he visited the large churches from Richmond to Tampa and worked in the interest of Ridgecrest Assembly.

Before Dr. W. A. Ayers was called to the First church of Forest City, Stringfield served an interim, and in this period he got the promise of the church to underwrite \$50,000 or more to establish there a home for motherless children. He wanted convention support for this project and asked for it, but the convention did not find itself ready to join hands in the endeavor. This was a disappointment for he would not lead in such a movement at this time otherwise. Later he made a second attempt and was successful in enlisting the support of Jake Alexander and Dr. W. C. Bostic of Forest City First in setting up the Alexander Schools Incorporated at Union Mills, about sixteen miles from Forest City. This institution is still in operation, an independent school, replacing and succeeding the old Round Hill Academy at Union Mills and using the same grounds which were purchased probably for the debt that might have been on the property, about 1926.

In this field he is known best perhaps for his fruitful and gigantic efforts to found Meridith college. The records show that Dr. B. W. Spillman paid him high praise at one founders day celebration at Meridith for what he did to help the college get on foot.

In 1912 he did outstanding work with the Anti-Saloon League representing the North Carolina Baptists and joining hands with Rev. R. L. Davis in this movement who represented North Carolina Methodists. In 1930 he passed



J. C. SHERWOOD
1939-1941



T. C. SINGLETON
1927-1928



L. R. WILLIAMS
1915-1922



W. F. WOODALL
1944



O. L. STRINGFIELD
1907-1909

away at the age of seventy-nine.

LEE ROY WILLIAMS

1915-1922

In the some fifteen years of the South Fork Institute at Maiden, her influence fell gently and constantly on the community and on the Baptist church in particular. Occasionally there was an unusual blessing, perhaps not entirely recognized at the time, coming through this influence. One of these was the ministry of Lee Roy Williams, a student in this school and a pastor of our church. The institute was closed while Williams was pastor, but the influence was continued then and continues even now.

Lee Roy Williams was born in Catawba county near Mount Ruhama Baptist church, February 25, 1883. He attended school at the old Abernathy Public school near Oliver's Cross Roads, "crudely equipped with slab benches and open fireplace, Saint James Lutheran school near Newton," South Fork Institute, Catawba college (then at Newton), and Mars Hill college at Mars Hill, North Carolina. He spent three years at Mars Hill putting in an extra year for the study of Greek and the Bible.

He was called to Mountain View church in 1914 and by her request Mount Ruhama church ordained him, February 7, 1914, C. A. Caldwell being pastor. Since Williams spent all his resident life in North Carolina, we will not mention the name of a state with towns here. All churches mentioned in this paragraph were South Fork churches. On the ordination council were the following ministers: C. A. Caldwell, I. T. Newton of Dallas, J. D. Moose of Maiden, and W. W. Rimmer of Lincolnton; and the following deacons, W. F. Lee of Macedonia church, John Whisenant, John Hewitt, R. B. Cook of Lawing's Chapel church, P. H. Cline, W. M. Caldwell, Hoyle Laney, T. H. Caldwell, Marion C. Laney, D. H. Caldwell, of Mount Ruhama church. I. T. Newton was elected moderator, and T. H. Caldwell, clerk. The examination was public, led by Newton, the prayer was offered by Rimmer, Newton presented the

Bible, and Moose delivered the charge.

In the ordination it was revealed that Williams joined Mount Ruhama church when he was eleven years old and was baptized by J. A. Hoyle. In those days professions of faith were not often made or approved of at such an early age. Williams testified that he had felt a call to the ministry early in life. By nature a close student who retained well what he learned, Williams was very much embarrassed when he failed to answer a question or two in his ordination examination. Recently he confided his gratitude for this experience because it drove him more closely to the study of the Word. But he consoled himself in that the examination was considered very difficult by many of the council and lasted one hour involving fifty-five carefully formulated questions.

Shortly after ordination, he was called to be the first pastor of Center View church, and he served these two churches for five years. In 1915 he accepted a call to the Maiden church and served it until 1921. To this church he gave half of his time for four years, dividing the remaining time equally between Mountain View and Center View churches. But in 1920 he accepted the Maiden work full time. It was in his pastorate that our house of worship underwent an extensive renovation; new covering, fresh paint, rearrangement of the choir section, addition of classrooms, and other improvements. The house took on a completely new appearance. October 3, 1918, J. A. Hoyle, founding pastor, passed away. Williams was in charge of the funeral, and he counted it a distinct honor to pay tribute to the man who not only had baptized him, but who had exerted a great influence on his life. It was at this time that the large memorial window was set in the front of the house to honor the first and founding pastor.

On April 8, 1907, Williams married Lottie B. Lawing, daughter of Mr. and Mrs. J. Smith Lawing who also lived near Oliver's Cross Roads. In all his labors, he says "I owe much to my wife for her faithful service and consecrated life." After their marriage Williams was in school for eight years in which time Mrs. Williams did extra work to

help with expenses. She taught a Sunday school class most of the time, and in her behind-the-scene activities she was the "unofficial church hostess," preparing literally hundreds of meals for visiting ministers and others in church work. There was only one child, Alma Leona, born January 3, 1908, who married L. W. Ammons. She passed away at Mars Hill, October 22, 1964, leaving besides her husband, six children, and eight grandchildren. All of her children have graduated from college, and she herself was a graduate of Mars Hill college.

He resigned from the pastorate of East Maiden church, September 30, 1956, to retire. He had been the first and only pastor of East Maiden church for twenty-nine years. However he did pastor Beech Glen church near Mars Hill for three years after this, and has done considerable pulpit supply work since his retirement. Williams taught in public schools in Catawba county for fourteen years, twelve of these being before he entered the ministry. While attending South Fork Institute he says he received much encouragement from the Maiden people, and he mentions especially the Reverend Mr. A. W. Setzer.

Other churches he has served are: Lawing's Chapel, Cedar Grove, East Maiden in Catawba county; Southside and Amity in Lincoln county; Bethany in Burke; California Creek, Piney Mountain, Piney Grove, and Beech Glen in Madison county; and Flat Creek in Buncombe county. He estimates that he has spoken seven thousand times in public for his Lord, has participated in two hundred revivals, led in building two new houses of worship, two education buildings, one pastorium, and many renovations. He preached the morning sermon for Center View church, September 12, 1965, when the church celebrated her golden anniversary. The singular thing about this is that fifty years before he preached in the first building the first sermon, being the first pastor.

In his study, he took special pride in word study, especially if the word had Greek etymology.

WILBUR FESTUS WOODALL, SR.

1943-1945

All christians have faith, but according to the book of Acts a deacon should be a man full of faith. All pastors are evangelists, but W. F. Woodall was a man full of the spirit of evangelism and is still used and sought after throughout the state where the voice of authority is needed in the field of evangelism.

Wilbur Festus Woodall, Sr., was born in Benson, N. C., December 14, 1905. After finishing Clayton county schools he went to Wake Forest college at Wake Forest, N. C., where he took his B. A. degree. He continued his studies at Southern Baptist Theological Seminary and there he took his Th. M. degree

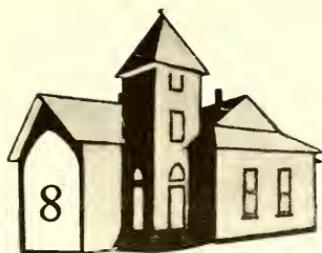
All his work has been in North Carolina. His first ministry was to a field of churches in Gates county from 1935 to 1938. From Gates he went to the North Charlotte church, Charlotte, for a four-year pastorate. In 1942 he went to Windsor where he served the Cashie church until 1943. It was then that he came to Maiden to serve from 1943 to 1945 when he resigned to take the pastorate of College Avenue church in Lenoir where he served until 1951. His next pastorate was with the Spencer church of Spindale where he labored for nine years. In 1960 he became pastor of Unity church, Gastonia, where he is now serving.

In all his work he has had the reputation of being an aggressive pastor, especially in reaching the unsaved and unaffiliated Baptist. While pastor at Maiden it appears, according to the associational minutes, that he baptized seventy-eight people. Dr. Luther Little of Charlotte followed him as interim pastor before W. C. Link came to this work.

Woodall married Mary Susan Fuller of Louisburg, N. C., April 8, 1938, and they have three children: Wilbur Festus, Jr., born December 25, 1936; Ann Elizabeth Keeter, born April 27, 1940; and Susan Avery, born October 3, 1947.

This pastor was honored by the Baptists of North Car-

olina to serve one year as secretary of the State Pastors conference, and again to serve on the Committee of Nineteen in an assignment that involved many long and responsible meetings. For two years he was moderator of the Sandy Run Baptist Association, and for four terms he served on the board of trustees for Mars Hill college.



BIOGRAPHICAL MINIATURES PART V OTHER MINISTERS

ALFRED LEE BAKER

On June 6, 1962, Al Baker became the first summer staff worker for Maiden First, coming from Wake Forest college. He was minister of music and director of young people's activities. Already an excellent organist, which was a hobby, he became very popular with the entire church membership. He participated that summer also in a school of music held for South Fork association at Boger City church.

Alfred Lee Baker was born February 16, 1940, at Asheville, North Carolina, the son of the Reverend Mr. Smoot Baker and Mrs. Baker. His parents moved to South Carolina but his mother continued working in North Carolina as an approved worker in the Training Union department. When he graduated from Senior High, Lancaster, South Carolina, he was valedictorian of his class. He graduated from Wake Forest college, magna cum laude, in 1962, and finishes Bowman Gray school of medicine in 1966.

Among his honors he made Phi Beta Kappa, Omicron Delta Kappa (OKD), Who's Who in American Colleges and Universities, varsity debating team for three years, the senior oration Ward medal; he was student representative of Wake Forest college to the United Nations, summer missionary to Argentina under sponsorship of North Carolina Baptist Student Union and the Foreign Mission Board, and served as president of the student body of Bowman Gray school of medicine. Al is preparing himself for medicine.

CHARLES ELI BEAVER

The first member of our church to be ordained to the gospel ministry was Charles Eli Beaver, and his ordination took place October 1, 1899, his thirtieth birthday. Major W. A. Graham in his book "History of South Fork Baptist Association" mentioned that he was ordained by the Maiden church but with no comment. The Rev. L. R. Williams has provided much of the information presented here at the request of Mrs. Lester Little. Our investigations reveal that he might have been also a pastor of our church for a short time but we have no documentary support for this claim.

Beaver was born at Landis, North Carolina, October 1, 1869, the son of Eli and Mary Beaver. He attended South Fork Institute and finished at Boiling Springs Academy which eventually grew into what is now Gardner-Webb college. He went on to Wake Forest college and after graduation there he became a school teacher for some years. At the age of nine he lost his mother by death and went to live with a sister in Missouri for a short time. He then returned to Bostic where he worked on the farm of a Mr. Pruitt until he became an employee of a railroad company. Ironically enough, in 1920 it was by a railroad train that his car was hit near Charlotte and he died September 20.

He married Susan Martin of Bostic, North Carolina, August 29, 1888, the marriage taking place in the home of Mr. and Mrs. Marshall Martin, Susan's parents. There were seven children, three of whom survive. They are Mrs. Trilby B. Sams of Mars Hill, Mrs. Annie B. Bailey of Bat Cave, and Mrs. Juanita B. (Lester) Little of Maiden, and all in North Carolina.

Besides the possibility of his having served as pastor of Maiden First, he pastored nine other churches in the South Fork association: Providence near Hickory, Corinth, Reepsville, Salem, Mount Zion, Warlick's Chapel, Piney Grove, Long Shoals, and Lawing's Chapel. Warlick's Chapel later known as Warlick's and others of these churches are now in the Theron Rankin association. Other churches he pastored are Concord near Bostic, Beulah, Is-

land Ford, New Bethany, Lucia, Mountain Island, Black Mountain, and Marietta.

L. R. Williams speaks in highest praise of Beaver whom he knew rather well for some fifteen years. He is sure that Beaver preached at many points which proved to be missions later developed into churches. He describes him as a man of deep Biblical convictions and one courageous in the preaching of these convictions.

DAVID PALMER BROOKS

Palmer Brooks is one of the ministers who went out from our church, but who was ordained by another church. Other people feel that Brooks represents them in the ministry and rightly so. Surely no one had more right to this pride than the late Reverend Mr. John Suttle who baptized him. Our claim lies in the period when his membership was in Maiden First, and when in 1933 or 1934 he was licensed by our church to preach. When Palmer was in the ninth grade his parents moved into the Startown section and he joined our church and was a member until his second year in college.

David Palmer Brooks was born in Cleveland county, February 15, 1915. He was impressed to preach, he says, when he was seven or eight years old and made his announcement to this effect shortly before we gave him license to prove his mettle, or better, his call. He was ordained while he was a student in the seminary at Louisville, Kentucky, by the Boiling Springs Baptist church of our state with the pastor, J. L. Jenkins presiding, assisted by three ministers, John W. Suttle, W. W. Davidson, and John M. Walker, the date being September 3, 1939.

His first two years of college work were done at Gardner-Webb college, 1933 - 1935, and after a forced lay-out he completed his college work at Wake Forest college in 1939 taking the B. A. degree. The next three years were spent at Louisville in Southern Baptist Theological Seminary where he graduated in 1942 taking the Th. M. degree.

Concerning his drop-out and his struggle for an education, Brooks has given the following account on our in-



A. L. BAKER



C. E. BEAVER



J. J. PAYSEUR



D. P. BROOKS



RAY VON CALDWELL

sistent request. "I started to college in 1933, right in the bottom of the depression. My father took care of my expenses, along with my work, for the first two years. Then, by necessity, he put me largely on my own. I received some help from the Double Springs church loan fund (a loan), a scholarship fund in Lawndale, borrowed money, earned what I could, worked, and finally got through. I developed sinus trouble in 1936, my senior year, and was forced to drop out of school. In 1937 I had an operation for the sinuses, for they had not improved." In spite of this and related set-backs Brooks graduated in 1939 with a cum laude diploma. Since finishing his work at the seminary, he has had six weeks in Pastoral care at Baptist Hospital, Winston-Salem, N. C., and has had several other short advance courses of other types.

His first work after graduating from the seminary was the pastorate of Salem church in the Chowan association. In 1948 he was employed by the North Carolina Baptist Convention as associate to L. L. Morgan, secretary of the Sunday school department of the state. He worked in this office for twelve years, going in 1960 to the Sunday School Board of the Southern Baptist Convention to become editor of the Young People's Lesson Courses. Then in 1961 he was advanced to the place he now holds where he is writer of Adult Sunday school lessons and procedures.

When he first felt that God wanted all his life in complete service to Kingdom causes, being a child, he did not know there were any other avenues of service for a minister than to be a pastor. Of course the years revealed other Godly ministries, and Palmer Brooks began to realize that he had qualifications for some of these less common ministries. His first venture away from the pastorate, but never entirely from the pulpit, was in the associational work where he served pastors and many churches in a personal ministry, and where he served the entire association in coordinated activities.

He led his first Sunday school enlargement campaign in the Chowan, at the request of L. L. Morgan, and soon he was helping in such campaigns in other parts of the

state. As associational missionary he was giving his report to the annual meeting of the Chowan association one year, and L. L. Morgan was present and heard him projecting plans for the new year. These plans included strong emphases on Sunday school and the training of workers. This may have been the final observation that led Morgan to select Brooks for his associate. In this position he was in a favorable spot to be observed and his works were so impressive that he eventually was asked to serve on the Sunday School Board. He has always enjoyed his work and now he is still happy in a ministry that touches millions of Baptists, while at the same time he finds great pleasure in supplying pulpits all over the land, a work his childhood dreams fixed permanently in his future.

Mrs. Brooks was Fan Bost, Route 1, Newton. They were married May 25, 1943, and to this union four children have been born: Susan Elaine, December 27, 1944; Rebekah Eloise, September 2, 1946; Jane Gaye, July 15, 1952; and Polly Karen, December 23, 1957.

RAY VON CALDWELL

Ray Von Caldwell hails from the Balls Creek section, the son of L. Ray Caldwell and Lilliard Hovis Caldwell, born July 24, 1931, and baptized into the Mount Ruhama church in August of 1949. He had been carried on the church roll for some time on a previous baptism but on a profession with which he was not satisfied.

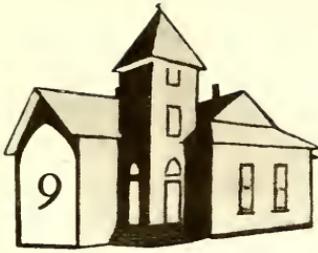
Beyond Balls Creek schooling he went two years each to Mars Hill and Lenoir-Rhyne colleges taking his B. A. degree from Lenoir-Rhyne in 1953. In 1959 he took his M. Ed. from the University of North Carolina.

On finishing Lenoir-Rhyne he was employed by Rock Springs high school, Denver, N. C., where he taught less than a year, being drafted into the U. S. Army. He spent two years in the service, all at Fort Gordon, Georgia, where he served all this time as postal clerk in a regular post office, holding the grade of corporal.

After selling insurance for some two years he was em-

ployed in 1957 by Maiden high school to teach chemistry and biology and he has held this position since except for the year he was at the university. He won the full year academic institute grant awarded by the National Science Foundation and used it for his study at the university in 1958-1959. He has won also four summer scholarships, two at Columbia college, Columbia, S. C., and two at Converse college, Spartanburg, S. C. For the year 1963-1964 he was selected the outstanding biology teacher of North Carolina by the National Institute of Biological Sciences. The presentation was made in the office of governor Terry Sanford in the company of his family, and his children treasure pictures made of them on this occasion with the governor giving each of them a kiss.

Mrs. Caldwell was Linda Towery of Conover, N. C., daughter of Mrs. Bruce Towery and the late Mr. Bruce Towery. There are two children: Stephane, born December 3, 1958; and Bruce, born July 28, 1961. Caldwell has been serving as director of music and youth activities in Maiden since November of 1962, giving full time to this work in the summers. He has been director of music on two occasions in his home church, Mount Ruhama, and was ordained there as a deacon December 6, 1959.



BIOGRAPHICAL MINIATURES PART VI OTHER MINISTERS

ALBERT LUTHER CAMPBELL

The date of ordination is not certain, but we know that A. L. Campbell was ordained by the First Baptist church of Maiden, sometime before his marriage and likely about the time of his first pastorate which began in 1921.

Albert Luther Campbell is the son of the late Ed. Campbell and Ursley Abernathy Campbell of the Balls Creek section in Catawba county. He was born February 22, 1905, and one of his sisters, Mrs. Marion Williams, is a member of our church. His schooling was in Catawba county and was discontinued after he began preaching which was at an early age.

He took his first work in 1921, the North Newton church, Newton, N. C. All his ministry has been in North Carolina. Other churches he served were Salem in the South Fork association, 1923, High Shoals in the Gaston, Reepsville in the South Fork, 1928-1937, North Brook in King's Mountain, 1928-1937, Landis in the Roan, 1937-1945, Bethlehem in the Cabarrus, 1945-1951, Lincoln Avenue in the South Fork, 1949-1955, and Rodgers Park in the Cabarrus since 1956.

Campbell married Annie Mae Parrott of Gastonia, December 3, 1927. There are four children, Albert Eugene, born November 5, 1928; Edward G., September 16, 1932; Shirley Jo Carpenter, July 22, 1937; and Mack Evans, August 28, 1938 who died January 15, 1953 at Lincolnton.

JOHN CLIFTON CANIPE

Cliff Canipe played a very important role in the for-

mative days of our church. He spent much of his youth in Maiden, especially while he was attending South Fork Institute, but he was born just north of Lincolnton, May 6, 1891. While he was never officially an interim pastor, he in fact did serve in this capacity while he was a student at the institute. At this time he was superintendent of Sunday school and for the period of time the church was without a pastor he was requested to conduct devotional services after Sunday school in lieu of regular preaching or worship services. Indeed John Clifton Canipe is very much one of "our boys."

After graduating from the institute in May of 1914, he entered Wake Forest college, which of course was at Wake Forest, N. C. at that time, and graduated cum laude in 1918 taking the B. A. degree. In 1920 he entered Southern Baptist Theological Seminary at Louisville, Kentucky, where he took his B. D. degree in 1923. It was in 1940 that he was honored with a doctorate by the American University, Washington, D. C., in the field of evangelism, perhaps the only doctor's degree ever conferred in this field, up to this time.

Dr. Canipe served three North Carolina churches as pastor before he dedicated his time entirely to denominational work: the First church of Mebane, the First church of Boone, and the First church of Siler City; and in each pastorate he led his flock to erect a new house of worship.

He relates with justified pride his part in founding the Fruitland Baptist Bible Institute which he served as director for fourteen years. Here he gave personal assistance and counsel to a great number of student ministers who in many instances could not hope to attend a seminary. He is held in highest esteem by these men and many others whom he has befriended in such brotherly fashion.

For ten years he was secretary of evangelism for the North Carolina Baptist Convention. In these places of denominational service he built a wide range of acquaintances and a great number of friends, and in 1955 he was elected to the high office of president of the North Carolina Baptist Convention, and re-elected in 1956, which put him in

this office for the two years allowed by the constitution.

In May of 1918 Cliff Canipe was ordained to the gospel ministry by the Wake Forest church just after graduation. On the eve of Thanksgiving in 1919, November 26, he married Effie Thomas Burton of Roxboro, N. C. The wedding was in the home of R. A. Burton, the bride's father, and their honeymoon took them to Washington, D. C., and New York. There were three children: Frances Burton, born in 1921 at Roxboro, who is now Mrs. T. W. Bailey; J. C. Jr., who was born in 1922 at Mebane; and Dorothy Ann who was born in 1933 at Siler City. Dr. Canipe has a sister, Mrs. James H. (Edith) Caldwell, who is a member of Maiden First as are some of her clan.

Dr. Canipe retired in January of 1961, but he gives considerable time to evangelism and interim pastorates. His health is remarkably good and he keeps rather busy.

HORANCE BAILEY CHRONISTER

Maiden First claims recognition for the work of the Reverend Mr. Horance Bailey Chronister because he was most active in the Maiden work and no doubt was impressed to preach while working in the Maiden church. It is not known where he was licensed to preach, but it is very certain that he was ordained by the Long Shoals church of South Fork association, and it is possible that he was ordained to take the pastorate of the Long Shoals church.

Chronister was born near Alexis, N. C., May 4, 1879, and died February 20, 1930. Sources of information on his life are very limited, but we do know that he attended South Fork Institute at Maiden and among other subjects he is said to have appreciated most his study of Greek which was a great help to him in the ministry. However, before he became a minister and perhaps a few years after, he was a school teacher and taught at Abernathy's School, Pine Knot, and Piney Grove.

In 1907 he married Ruth Sigmon, daughter of D. M. and Jane Sigmon who were charter members of Maiden First church and of course lived at Maiden. There was one child, Betty Lee, who married Walt Williams and lives



H. B. CHRONISTER



A. L. CAMPBELL



R. I. CORBETT, SR.



PAUL K. DRUM



J. C. CANIPE

at Hickory, N. C.

The date of Chronister's ordination is uncertain, but we can be sure of some of the churches he pastored. Among them in the South Fork, at that time, were Long Shoals, Salem, Bethel, Corinth, Warlick's (Warlick's Chapel then), and Thessalonica (now extinct). Beside these he pastored Mount Zion (at Saw Mills), Connelly Springs, Icard, a church near Morganton (possibly East Morganton), and Rhodhiss. He is remembered for his interest in Baptist conventions, Scripture study, and forceful preaching.

REDDING IVY CORBETT, SR.

R. I. Corbett served for most of the year 1953 as interim pastor, bowing out of the pulpit in late fall to Woodrow Flynn who took up the pastorate about the first of December. Redding Ivy Corbett was born in Greene county in this state, March 4, 1882, to John Ivy and Elizabeth Burriss Corbett. The Howell Swamp church in Greene county ordained him January 8, 1898, at the early age of sixteen to the gospel ministry. He attended Greene county public schools, Kenley Academy at Kenley, North Carolina, and Ayden Baptist College and Seminary at Ayden, North Carolina from 1900 to 1903.

Corbett pastored five churches: Harmony in Chester county, Ayden at Ayden, Immanuel at Florence, Southside at Columbia, all in South Carolina, and finally Clinchfield at Marion, North Carolina, where he retired in 1946. He has served as interim pastor of several other churches: in Green River association - Montford's Cove, Green Hill, and Round Hill at Union Mill; in the Catawba River - Valdese; in the Blue Ridge - Garden Creek; in the Gaston, East Belmont; in the Theron Rankin - Newton First; and in the South Fork - Piney Grove and Maiden First; all in North Carolina.

He married Nina Leolian McClees, November 1, 1904, and to them five children were born: Nina Leolian, August 1, 1905; Redding Ivy, Jr., February 8, 1910; Charles Albert, July 17, 1911; Velma Corbett Tomlinson, December 22, 1916; and Carroll Truett, March 25, 1924.

For four terms, Corbett was chaplain to the South Carolina House of Representatives. He has served also on the Board of Trustees for the South Carolina Baptist Hospital. He was a Mason, and a member of the Marion (North Carolina) Kiwanis Club.

His first wife died in 1941. He married Joyce Marie Decker of Marion, October 18, 1943, who passed away March 23, 1961. Corbett was 81 years old when he died, December 8, 1963, at Marion. His funeral was held in the Marion First church and interment was at Columbia, South Carolina.

PAUL KLUTZ DRUM

Some time before the death of M. L. Buchanan, Paul K. Drum was engaged to supply the pulpit because of the pastor's sickness. In October of 1933 Buchanan passed away and Drum continued as interim pastor, serving in all nearly a year with the First Church of Maiden.

Drum was a local man, born in the Balls Creek community March 13, 1901, and named for a Maiden physician by the name of Paul K. Klutz. His father was Perry D. Drum and his mother before marriage was Margaret Ellen Summitt of the same community. Like most people of his day, Perry Drum was a farmer, but a versatile farmer known for several trades and especially for his blacksmith work.

Paul Drum attended what was known as Abernathy's School locally, and for "preparatory" work went to Catawba college, then located at Newton. He studied at Mars Hill, Lenoir-Rhyne and Wake Forest colleges and took special training at Southern Baptist Theological Seminary, Louisville, Kentucky.

Drum launched into ministerial work at Antioch church near Morganton and at the request of Antioch church was ordained by Mount Ruhama church, March 3, 1923. He was converted about 1915 and after some three years came to recognize a definite call to preach. Until he entered the pastorate he was a member of Mount Ru-

hama church. He did one year of teaching at Abernathy's School before completing his own schooling. Besides Antioch church he served in the order listed the following churches: Mull's Chapel, High Shoals, Diamond Hill, Maiden First (interim), New Bethany, Kid's Chapel (now Poole's Chapel), Sharon, Cornelius, all in North Carolina and near his home section. Then in South Carolina he served Westside at Chester, Wilkesburg and Harmony near Columbia, and thence he returned home to serve Center View church where he retired December 31, 1965. Having a home on the old family estate he and Mrs. Drum now live on Highway 16 six miles south of Newton. He served a total of forty-three years in the pastorate, beginning in 1922 while a student at Mars Hill College.

Mrs. Drum was Foye Setzer, also of the Balls Creek section. They have four children, all married: Martha (Mrs. Ted Torrence) of Charlotte, North Carolina, Shirley (Mrs. Kermit Louis) of Newton, North Carolina, and Bobby and Patsy (Mrs. Bobby Whitehead) both of Columbia, South Carolina. Mrs. Drum made a career of teaching and continues substitute teaching. Her hobby is painting and after moving to the Center View work, she did several murals of the Jordan for church baptistries, the first being in the Center View church on a backdrop of some sixty-four square feet.

Drum is remembered as a studious pastor, a lover of books and a leader in setting up libraries and promoting study courses. He has always led his churches in progressive steps denominationally with a patience and tact peculiarly his and always effective.



BIOGRAPHICAL MINIATURES PART VII OTHER MINISTERS

JAMES NORMAN ELLIS

James Norman Ellis was born in Gastonia, North Carolina, September 8, 1920, and reared in the home of his grandparents, Mr. and Mrs. J. N. Ellis, who were members of Maiden First. His father is James Clyde Ellis who married Dora McLean and they now live in Mount Holly, North Carolina. There is one brother, Jack, in Gastonia, and a sister, Mrs. Betty Davis, in Mount Holly.

Following his Maiden school work he went to Mars Hill college in 1938 and Wake Forest college in 1940 where he received his B. A. degree in 1942. He took his B. D. degree from Southern Baptist Theological Seminary, Louisville, Kentucky, in 1949 and did two years of work toward a Th. D. degree.

When he was sixteen years old, he was licensed by Maiden First to preach during the pastorate of C.G. Ellis, but he was ordained by Calvary Baptist church, Okmulgee, Oklahoma, while he was in the U. S. Army, a surgical technician with the grade of sergeant. He served Calvary church as pastor, 1945-1946, being ordained in April of 1945. He is one of the men we have given to the ministry without the privilege of ordaining.

While he was in the seminary, he took the pastorate of a mission in 1946 and in his two years with this mission it became Bethlehem Baptist church. All the rest of his work has been in Kentucky: Golden Pond at Golden Pond, Canton at Canton, Oak Grove at Cadiz, and Cadiz also at Cadiz where he is now pastor.

Mrs. Ellis was Mary Jimmie Coulter of Catawba,

North Carolina, married March 16, 1943, and there are two children: David Norman, born April 21, 1945, now married, enrolled in Murray State college, and preparing to teach art; and Margot Elizabeth, born August 14, 1947, expecting to enter the same college in the summer of 1966. Mrs. Ellis was teaching in Catawba when she married, and since 1952 she has been teaching in the Cadiz system of schools, in the first grade.

In 1951 Ellis did research on recidivism for the Kentucky Legislature Research Commission which became the partial basis for a revamping of pardon and parole practices in that state. He is now serving on a social service committee appointed by the governor.

For five years he was moderator of his association and is now associational clerk, has served several terms on his state (Baptist) executive board and is now a member of the administrative committee of that board, and is the only minister on the board of directors of the Kentucky Baptist Foundation. Ellis was also a teacher in the local high school from 1951 to 1956.

GERALD N. HEWITT

Not only was Jerry ordained in Maiden, he was born in Maiden, October 21, 1931, the son of Clifton and Colleene Tuttle Hewitt, and his name is Gerald. His father is a retired grocer of Maiden. On October 21, 1957, his twenty-sixth birthday, he was ordained a minister at the request of Mountain View Baptist church near Winston-Salem where he had accepted a pastorate. For years he had been a member of the church choir and otherwise active in the church.

Hewitt graduated from the high school in Maiden in May of 1950 and joined the U. S. Air Force the next year. He served in this branch for four years and on separation from service he entered Wake Forest college. In 1958 he took his B. A. degree and later entered Southeastern Baptist Theological Seminary at Wake Forest, N. C. where he took a B. D. degree in 1962.

He served three churches as pastor: Mountain View

in the Pilot Mountain association, October, 1957 to March 1960; Craig Memorial here in the South Fork, April, 1960 to July 1962; and Welcome in Liberty association, August, 1962 to May, 1965. While at Craig Memorial he led the church in relocating, and the meeting house was literally moved from atop a knoll about a mile to an ideal level site.

While attending Wake Forest college at Winston-Salem, N. C., he found employment at Baptist Hospital, working nights in an office of the administration department. He learned hospital work in the light of a Baptist ministry and the hospital learned him. In 1965 he was persuaded to accept full time work with the hospital and now he is business manager of the North Carolina Baptist Hospitals, Incorporated.

Mrs. Hewitt was Phyllis Marian Beattie of Lincolnton, N. C., and they were married April 16, 1952. There are three children: Timothy Neal, born October 20, 1955; Scott Beattie, January 27, 1957; and Angela Denise, December 6, 1963. Phyllis has been a typical pastor's wife, serving as pianist, and in any other place where help was needed, especially if it were needed desperately.

LUTHER LITTLE

Most of the following information comes from a history of the First Baptist church of Charlotte, North Carolina, titled "The Biography of a Thriving Church" by John Marvin Crowe. Luther Little was born near Tusculumbia, Alabama, youngest of the ten children of Rufus Lafayette and Martha Ann McGaughty Little. In his infancy his parents moved to Booneville where he attended high school, and where at the age of sixteen he was licensed to preach. He studied at Mississippi college and Southern Baptist Theological Seminary, Louisville, Kentucky where, says Mrs. Overton, his daughter, he earned his doctorate, though several honorary degrees were conferred on him by other institutions.

Dr. Little passed away January 22, 1953, and his wife, Effie, died September 7, 1964. There was only one child, Mrs. Warner L. Overton, Queen Towers, Charlotte.

He worked his way through college by cleaning the chapel and washing dishes, but he made outstanding scholastic records, and won nearly every medal offered for debate and oratory. His pastorates include Brownsville, Tennessee; First at Fort Worth, Texas; First at Galveston, Texas; Tabernacle, Seattle, Washington; First at Jackson, Tennessee; and the First at Charlotte, North Carolina, where he retired in 1943, and continued as pastor emeritus until his death some ten years later. He served also as evangelist with the Home Mission Board, and he was interim pastor of Maiden First in 1945, between the pastorates of W. F. Woodall and W. C. Link.

JAMES DELAH MOOSE

James Delah Moose was born in Stanley county of this state, July 15, 1881, the son of Mr. and Mrs. Joseph Wesley Moose. His father's second name betrays his religion; yes it was a Methodist home and this son grew up in a Methodist environment. At an early age he became interested in Bible study and when he was sixteen he wanted to join a Baptist church but his father objected. However, within a year his father conceded that the son knew more about the Bible than he did, and gave his approval, and he was baptized into the McAdenville Baptist church by L. B. Hoke who later was pastor of Maiden First. He was ordained a deacon in this church, licensed to preach, he and Mrs. Moose were the first couple to be married in this church, and later he became pastor of this, the McAdenville Baptist church. He was licensed November 18, 1904, and on December 19, 1905, in the Bessemer City church he was ordained a minister. C. J. Black was pastor.

He married Allie Mae Simmons of McAdenville, December 15, 1901, and B. L. Hoke who had baptized him also married them. There was one child, Alma, who lives with her father at Iron Station, N. C., Mrs. Moose having passed away December 8, 1952. It is interesting to know that his father, Joseph Moose, eventually joined a Baptist church and a Reverend Mr. Gillespie, father of the late missionary Arthur Gillispie, baptised him.



J. N. ELLIS



LUTHER LITTLE



GERALD N. HEWITT



J. D. MOOSE



J. L. TURNER

Moose has been pastor of ten churches, and interim pastor of several other churches. He pastored the Mon-Aetna church at Union, South Carolina, and the other churches were all in North Carolina. They are River View near Lincolnton, his first pastorate, Hayes at Winston-Salem, Wilson Grove in Mecklenburg county, McAdenville, Alexis, Chadwick which became Hoskins Avenue church in Charlotte, Loray in Gastonia, and Emmanuel in Charlotte which he was instrumental in establishing. Twice he served Wilson Grove, Alexis, Chadwick, and Loray, which if they had been different churches would have added four more churches to the list.

Beginning in his teen years, Moose has been an avid reader. He is by nature a student, and has spent very much of his time studying the Bible and related books. It is said that he can quote all the New Testament and large portions of the Old Testament. He spent one year at Southern Baptist Theological Seminary, Louisville, Kentucky, when, he says, there were only eight teachers on the staff. This is the one year, 1904-1905, that the seminary produced an annual. He has a remarkable library not only for books carefully selected, but for books read and re-read.

He has been honored far and wide for his knowledge of the Word, and has been invited to preach in a great many churches involving twenty-five states. He brought the annual sermon to Mecklenburg association when once it met at Pritchard Memorial church, Charlotte. While he kept no record of baptisms, he estimates that he has baptized at least five hundred converts, about one hundred of these in one baptismal service.

Maiden enjoyed his service as interim pastor for some three months in 1914 in which time he held a revival and, as he recalls, there were three baptisms. He, Dr. J. L. Vipperman, and W. W. Rimmer made what has been regarded by friends as an "immortal trio." He and Rimmer especially were always together at conventions and one year, when the convention met at Wilmington, he signed in alone at the hotel. Others registering and seeing the name of Moose on the register without Rimmer's with it

circulated a rumor that Rimmer had passed away. Of course Rimmer was very much alive but unable to attend that year, and the rumor was not meant to be serious. Vipperman, Rimmer, and Moose were all devout Bible students with large and carefully stockea libraries, and Moose is still among us with a clear mind, excellent memory, and as much as ever a "night hawk," sitting up into the early hours of morning with his books. He has been most helpful in providing some of the information for this publication.

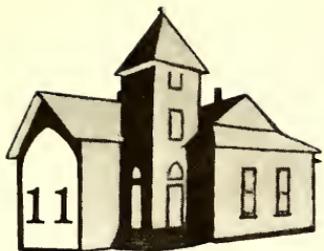
JAMES LEE TURNER

Dr. Turner was interim pastor of Maiden First in the summers of 1944 and 1945, a seminary student at the time, and so dedicated to his chosen profession of teaching that he could not be persuaded by his many friends to consider the pastorate of the Maiden church. His calling has laid a major emphasis on the teaching of the Word which he does on the college level. As for the preaching of it, this he does too, never neglecting the pulpit, and devoting some of his time to interim pastorates.

James Lee Turner is the son of James F. Turner and Lena Simmons Turner, born June 25, 1915, in Charlotte, North Carolina. Having finished the Charlotte schools, he entered Wingate junior college, Wingate, N. C., in 1963 and studied there two years. In 1938 he entered Wake Forest college, Wake Forest, N. C., taking his Bachelor of Arts degree in 1940. His graduate work was all done at Southern Baptist Theological Seminary, Louisville, Kentucky, 1940 - 1945, where he received the Bachelor of Divinity, Master of Theology, and Doctor of Theology degrees. He was ordained in 1940 by the North Charlotte Baptist church.

From the seminary he went to Virginia to be chairman of the Department of Religion at Virginia Intermont college, Bristol, and served in this office until 1955 when he took the same position with Converse college, Spartanburg, South Carolina, where he continues to serve in this high office.

He married Rachel Bennett of Bennetsville, South Carolina, in 1943, whom he met at Wingate college. She continued her formal studies at Coker college, Hartsville, South Carolina, taking the A. B. degree. There are two children: Helen Lee, born May 24, 1950, and James David, born August 23, 1952.



DEPARTMENTS

BROTHERHOOD

The Brotherhood was organized at a dinner meeting in Carolina Club house across the street from Carolina Cotton Mills, February 21, 1950. Dinner was prepared and served by ladies of the church, special music was provided by Jack Laney with Miss Scottie Clark at the piano, and there were twenty-four men present. Pastor J. R. Everett introduced the guest speaker, Horace Easom, state Brotherhood secretary, who explained the purpose and work of Brotherhood, and after some discussion a motion was made and carried to organize. Joe Gilley was elected the first president.

Tuesday after each third Sunday was decided on for meeting dates, and the first project was the raising of one thousand dollars toward the building fund which was accomplished in a matter of a few weeks. To be more specific the goal was exceeded by the fifth Sunday of March. Next a water cooling system was bought and then numerous small matters were covered.

The organization lost steam and became idle except for Royal Ambassador work in 1955 and 1956 which technically had not become a part of the Brotherhood for it was not until 1957 that the Brotherhood voted to take over responsibility for this work. This they did enthusiastically, providing for the boys sport equipment and sending them to Raleigh to a state meeting.

The Brotherhood was reorganized June 30, 1957 and David Jordan was made president. Other officers nominated and later installed September 15, 1957 were Bob Clark,



THE HISTORY COMMITTEE

Front: Laura Hill Seitzer, Mrs. Banna Heffner, Vinnie Cline, Back: Warren Caldwell, Alvin Walker, Richard Williams

membership V. P., Richard Williams, program V. P., Leonard Taylor, activities V. P., W. C. Laney, song leader, and Ralph Wise secretary-treasurer.

The chapter on statistical history gives the enrolment and names of presidents by years as submitted to the association for annual minutes.

CHOIR

For several years the choir was a voluntary body with no organization but with a stable membership. Three ladies took turns at playing the organ, Etta Williams, Jenny Whisenant, and Edith Canipe. In April of 1911 Edith was asked to serve as regular organist, and Jim Williams was the leader. Edith was the sister of "young J. C. (Cliff) Canipe" who at one time was a student at South Fork Institute in Maiden. Edith Canipe married James Caldwell and eventually one of her daughters, Martha Dean (Thomas) became church pianist.

Mrs. Caldwell (Edith) recalls the names of most of those who sang in the choir in those days. They were Etta Williams, Ike Williams, Calvin Laney, Jim Laney, Blanche Williams, Laura Williams, Clifton Canipe, Otis Canipe, Nina Canipe, Eula Douglas, Marion Williams, Anna Rogers, and of course the leader, Jim Williams. The choir section was small, she says, fitted with benches, and sometimes the choir "almost took the top off the roof," she added.

In about 1947 while the Reverend Mr. Link was pastor, the choir began using robes. In 1951 a Baldwin electronic organ was installed and the console was to one side of the pulpit, the piano to the other side, and the choir section was back of the pulpit. When the desire for an organ began to take root, it was eagerly promoted by a Sunday school class of which Mrs. Beal was teacher. They created a substantial fund for this purpose and eventually with the effort of the whole church the organ was bought as a memorial to J. W. (Jim) Williams.

The work of directing the choir was a labor of love and will ever remain such, but when Mrs. Mildred Fincher

Efland became director, she was employed and paid a regular salary, or perhaps it would be better to say it was a stipend. She was a teacher in Lenoir Rhyne college, and though she always accepted the pay she also always returned the check to the church.

In 1954 Forney Haynes gave the church the chimes in memory of his wife who died January 6, 1954. The chimes hung to one side of the choir section and back of the organ and were played from the organ console. Mrs. Haynes was Margaret Isabell Strutt, and a member of Maiden First for more than fifty years. Mr. Haynes came from a Methodist home and was a Methodist for many years before uniting with the Maiden Baptist church. Before their marriage Miss Strutt united with our church and Forney took her in a buggy to the river bend of South Fork river where she was baptized. He died February 2, 1966 and in an interview a few weeks before his sudden death he told with much pride of his taking Margaret to her baptizing.

The following have served Maiden First as pianist or organist: Lora Bolick Ballard, Jennie Whisenant, Olar Mitchel, Mozell Stringfield, Preston Stringfield, Mrs. J. D. Moose, Edith Canipe Caldwell, Mrs. W. B. Beal, Annie Lee Caldwell Jones, Helen Heffner Morgan, Jeanette Carpenter Robinson, Georgia Buchanan, Martha Dean Caldwell Thomas, Scottie Clark Martin, Cherie McHargue Greene, Mary Fay Hawn Drum, Mrs. Charles Honeycutt, and Wanda Deaton Finger. Among our choir directors were Marion Laney, J. W. Williams, Miss Katherine Rhyne, Mrs. Mildred Fincher Efland, Mrs. Howard Kelly, W. Calvin Laney, Mrs. Tom McGraw, Al Baker, and Ray Von Caldwell.



THE CHIMES

CHURCH SECRETARIES

Secretarial work began first, perhaps, with the use of Sunday bulletins, which is thought to have been in the pastorate of J. C. Sherwood, 1939-1941. The pastors evidently mimeographed these bulletins for several years. In 1946, Laura Hill Setzer became the first church secretary, preparing the bulletins and taking letters occasionally. This was in the pastorate of W. C. Link. At first her work was done without compensation, and she continued in this office through the pastorate of J. R. Everett, most of the time. However, there was a period when Blair Carpenter looked after the bulletins, and between the pastorates of Flynn and Hillman, Tom Henry looked after this work.

We have never employed a church secretary on a full time basis, but the hours have gradually increased until now they extend from 8:00 A. M. to 1:00 P. M., five days a week. While Jean Moore, local member (now Mrs. Mickey Withers), was in Wake Forest college, she began serving the church on a weekend schedule, and in the summer of 1957, she worked part of each day.

Others employed in this capacity, and in the order of their service, were: Mrs. David Roseman (Colene Lineberger), local member; Mrs. Harold Hewitt (Dorothy Ramsour) of Newton; Mrs. Vernon Cansler of Mays Chapel Methodist church, Maiden; Mrs. Robert Campbell, local member; and again beginning in February of 1966 Mrs. Cansler.

DEACONS

The church organized with two deacons, J. H. Deal and D. M. Sigmon. Deal was received from Mount Ruhama church as a deacon, and Sigmon was elected deacon at the organization and ordained by the founding presbytery. At that time a deacon once elected to the office served for a lifetime if he remained in the same church and of course was not "churched." If he moved to another church he was usually received as a deacon and served ac-

tively in that church regardless of the number of deacons already on duty.

It was in the pastorate of W. F. Woodall and in the year 1944 that Maiden First decided to set up the rotating system of service for deacons. This was not done without opposition, but in the course of time it was accepted by all members.

Here we list alphabetically all the deacons who have served at any time in the seventy-five years of our history, as far as we have been able to learn, and we believe we have a complete list.

Abernathy, Lawrence	Cook, Clyde
Ballard, A. S.	Cooke, Marvin
Beal, Allen	Cook, Robert B.
Beal, Willis B.	Crow, Edgar C.
Beard, Truitt	Danner, Ray E.
Caldwell, Ray Von	Deal, Jones, charter member
Caldwell, S. (Sim). M.	Devine, William
Caldwell, Tate H.	Drum, Leon
Caldwell, Warren C.	Ellis, Dennis
Carpenter, Thomas A.	Finger, D. Anderson
Carter, Augustus B. (Gus)	Fraday, Frank
Clark, Alvin D.	Gilley, J. H.
Cline, Pete H.	Goodin, E. B.
Cline, Tom	Hawn, Clyde
Heffner, John	Sowell, Paul S.
Hewitt, John W.	Taylor, Grover C., Sr.
Jordan, David	Taylor, Leonard (Turk) F.
Lawing, Henry S.	Tester, Harold L. (Rev.)
Laney, Noah	Watts, John
Laney, W. Calvin	Whisenant, Elam
McGraw, Tom	Williams, Dwight
Ogletree, Clay	Williams, Ed. H., Sr.
Pritchard, Ira A.	Williams, James Wesley
Sigmon, Glenn	Williams, Marion P.
Sigmon, James A.	Williams, Richard A.
Sigmon, D. Monroe	Wise, Ralph
charter member	Wise, Z. T.

HISTORY COMMITTEE

A large history committee was set up about 1953 or 1954 with W. Calvin Laney as chairman. Laney put his committee to work and much material was gathered, but when he passed away the committee ceased to function and the materials were stored in the church library.

A new and smaller committee was elected in 1965 with only six members. They took up where the Laney committee left off and followed through, being charged to complete the history for use in commemorating the seventy-fifth anniversary of the church.

The senior member on the committee was Mrs. Banna Heffner who served as consultant particularly on matters of earlier records. Warren Caldwell was responsible primarily for studies in early history having in his possession the first church clerk's book. Laura Hill Setzer was continued in her responsibility to collect pictures. Vinnie Cline became responsible for collecting biographical data. Richard A. Williams, an attorney, looked up deeds and made such studies as were needed in respect to properties. Alvin Walker was chairman of the committee and by the request of the committee was made responsible for writing the history.

These were primary duties but the committee worked together along with the whole church in doing anything necessary. The work was not done in meetings, but in week to week efforts. Mrs. Will Beard was not an official member of the committee but she did a committee member's share of work in gathering pictures of charter members, and in developing stories concerning offsprings of these charter members. The pastor was an ex-officio member and did a big share of miscellaneous work.

LIBRARY

In 1936, during the pastorate of the Reverend C. G. Ellis, a Young Ladies' Sunday school class, with Miss Beatrice Cline (Mrs. John Goins) as teacher, began work on the organization and the setting up of a church library.

There were no funds for the purchase of books; therefore, voluntary contributions and books were received from church members, from various individuals, and from business establishments in town.

There were less than fifty books in the original collection. Miss Cline's class purchased a bookcase and shelved the books which were kept in, and circulated from, the classroom on Sunday mornings. Later the books were moved to the church balcony and circulated under the supervision of the Y. W. A.

Those who have served as librarians are in chronological order Misses Amelia Cornwell, Dottie Moore, Ann Baucom, Patty Taylor, Mrs. Richard Williams, and since 1958 Miss Vinnie Cline.

In 1956, the books were moved to the newly completed education building and placed in a room which had been planned and built for a library. But there was no elected librarian and the books were not circulated.

Renewed interest came when contributions were made to the church library in memory of Mrs. P. H. Cline in 1957. Then in 1958 during the pastorate of Dr. J. D. Hillman, Miss Addie Mae Cooke, State Church Library consultant, directed the processing of the books using the Dewey Decimal System of classification. The library was reopened for use Sunday, June 22, with Miss Vinnie Cline serving as the newly elected librarian.

Special memorial gifts from church members presented then included: a librarian's desk, a reading table and chairs, a four-tray card catalog cabinet and table base, and a large number of books. The amount of two hundred dollars was approved in the 1959 church budget for library use.

During the first year after the reopening the growth of, and the interest in, the library were remarkable. This growth continued, making a move to larger quarters soon necessary. A room on the same floor, used by the Beginners, was redecorated, more shelving space added, and Open House held to observe this event on Sunday evening, August 13, 1961.

At the present time the library staff consists of the librarian, an assistant librarian, an audio visual aids director, and eight library helpers, all elected by the church. The resources of the library include over 1,000 books, more than fifty filmstrips, recordings, a record player, a filmstrip projector, a movie projector, and a tape recorder. The library is open each Sunday morning and evening, during Vacation Bible school, and on special occasions.

The church takes peculiar pride in her library though it is by no means the largest in the state, and we believe we have one of the most efficient librarians in Miss Cline and her capable staff.

SUNDAY SCHOOL

The first report made in the associational minutes by Maiden First on Sunday school was in 1895 and it showed E. S. Whisenant as superintendent. It is probable however that Sunday school work was set up July 24, 1892 because a statement in the clerk's book indicates that the church set aside this day to organize a Sunday school in the evening. There is no record that this was ever done or that it was not done. There is a record of another action at another time concerning another matter being rescinded. Perhaps we are justified to accept silence on the matter as evidence that 1892 is the year we actually did organize a Sunday school.

Mrs. Obe Heffner tells us that the Methodists and Baptists held Sunday school in the respective churches at different hours for several years and both bodies attended Sunday school until joint attendance outgrew these accommodations.

It is certain that no attempt was made at departmentalization until 1930 when the East Main street building was entered with rooms designed for such use. For the year beginning October of 1958 the school was recognized by the Southern Baptist Sunday School Board as a standard school and the church put up a standard banner. Vacation Bible schools have been held annually since the pastorate of Bill Link and no doubt for a much longer period. Jan-

uary Bible study week has been also an observance annually since perhaps its very beginning.

When the school entered the new education unit in 1965 enrolment hit six hundred for the first time - 616 to be exact, the number reported to the association that fall. A surge was made in enrolment and attendance back in 1930 when that house was entered. If history repeats itself, another surge will come in the wake of the new sanctuary with additional Sunday school space.

TRAINING UNION

In all churches whose history goes further back than 1934, Training Union work has gone under different names, usually B. Y. P. U. Maiden First had such work in 1926 and perhaps earlier but associational minutes show no records to this effect. It is the tradition of Maiden First Training Union to have study courses; they have always been enjoyed. But there is no record of achievements as such in our Training Union work.

Leonard Taylor who for some time has been director points out that Training Union seeks no record or spotlight for herself. The merit or worth of the union is shown in the rest of the church work through the training received in the union. By this yardstick Maiden First can take much pride in the work of Training Union. We would not attempt however to appraise this work. In 1958 we reported a total enrolment of 226, our largest roll. The statistical tables show several mountain peaks and as many rather deep valleys in enrolment.

WOMAN'S MISSIONARY UNION

The following was prepared in 1954 and signed by Mrs. Claude Story, president, and Mrs. Alvin Clark, secretary. "In the year 1903 a Woman's Missionary Union was organized in the First Baptist Church of Maiden, North Carolina, under the leadership of Mrs. Dr. Whitesides who worked faithfully with the help of several other ladies of the church, presenting missionary information to the

church; carrying literature to those who were unable to attend; assisting in the community and anywhere she might be needed to advance God's Kingdom.

"It was due to residential changes and death that this union was discontinued. Several years later our present Woman's Missionary Union was organized under the supervision of Mrs. Yates Killian, associational superintendent, with six members including Mrs. Anderson Finger, Mrs. Molly Perkins, Mrs. Smith Lawing, Mrs. Maggie (W. C.) Laney, Mrs. J. D. Moose, and Miss Della Abernathy. Mrs. Moose was elected president and Miss Abernathy, secretary.

"Immediately the mission program of the church began growing. Through tireless efforts these women, still carrying on their missionary duties, also worked on various projects to raise additional funds which they gave to build the church's first parsonage.

"Two meetings each month were held, one being in the homes, and the other in the church. It was necessary that some of the women bring their children to these meetings, and from this the first Sunbeam Band of the church was organized. From this organization later grew a Girls' Auxiliary, and several years later, one by one, the Royal Ambassadors, Young Woman's Auxiliary, and Business Woman's Circles.

"During these fifty-one years the Woman's Missionary Union has led the church in a great missionary program, always abiding in prayer, standing steadfast in the faith and accepting the challenge of the Great Commission as opportunity permitted.

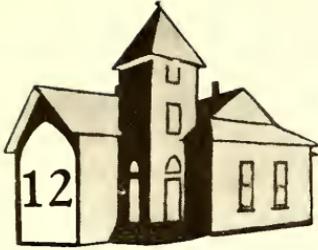
"From this one circle of missionary minded women who met in the name of their Lord a half-century ago has grown five adult circles, each circle sponsoring a young people's organization including Junior and Intermediate Girls' Auxiliaries, Junior Royal Ambassadors, and Young Woman's Auxiliary.

"With God's help this organization of women will continue to grow and go forward proclaiming the glory of a

risen Savior to a needy world.”

Associational records reveal that Mrs. J. Y. Killian was associational superintendent of Woman's Missionary Union in 1913. There is no record of this office for the next three years and it may well be that she was continued in this office. Alma Moose, daughter of Mrs. J. D. Moose who was the first president in the revived work, recalls that her parents moved to Maiden about the first of 1914 and that her mother was very much interested in starting this work. It is reasonably safe to surmise that the present WMU work was started in 1914.

The Brotherhood took over the Royal Ambassador work in 1957 when it too was revived. There is a strong consensus that our ladies have been most cooperative from the very first with their convention programs, holding various departments of work locally. There seems to have been a time when the Royal Ambassador work was entrusted to men in that period when Dr. W. G. Bandy was R. A. director of the association, but it did not hold up very long, and the women again assumed responsibility for the boy's work. Now it has become firmly established with the men. The WMU now has a society of seven circles (1966). While the dates for organizing the younger units of WMU are not known, it is known that Mrs. W. G. Bandy of Lincolnton helped in organizing the first Young Woman's Auxiliary.



ATTITUDES AND BEATITUDES OF THE CLOTH

Every person has peculiarities. This was questioned by Mr. B when Mr. A made the claim. Mr. A asked Mr. B which hand he stirred his coffee with and Mr. B replied that he always stirred his coffee with his right hand. "Well, now I'd call that a peculiarity," said Mr. A "for I always stir my coffee with a spoon." Peculiarities are not often vital parts of history but they do give some color. At the risk of being impolite we venture to point out what might be regarded as peculiarities among some of our pastors.

* Our present pastor is a man of medium stature. Those who hear him preach for the first time usually are surprised to hear a heavy voice, easy on the ear and delightfully distinct. This peculiarity along with other gifts has made him an idol of teenagers who like for him to monitor ball games over a public address system.

* Another pastor had an unusually observing eye for beauty and appropriateness in Christmas greetings. He felt there is a tendency to neglect the true theme of Christmas in some of our greetings. Forgetting one Christmas season that already he had received greetings picturing yule logs, holly, sleigh bells, decorated trees, etc., he denounced such greetings at a prayer meeting. Shortly after benediction his face turned red and he was constrained to seek comfort. Of course it made no difference, **WHAT-EVER IT** was he said, we all knew his motive, shared his conviction, and loved him genuinely for what he had said.

* The same pastor before coming to Maiden had been

a bachelor army chaplain, stationed once with a unit that had no BOQ (Bachelor Officers' Quarters). He lived in a rooming house with an old fashioned dining room. One morning coming down for breakfast he sat across the table from a visiting mother and her daughter who were Catholics. Seeing the crosses on his blouse lapels the mother asked him "Are you a father?" Unthoughtedly he replied "No, indeed, why I'm not even married." Then the mother sensing the confusion explained that she thought he might be a Catholic priest. To this J. R. Everett replied "I am just a Baptist bachelor." This story Everett related at a church social.

* One pastor had a cow and took her to pasture each morning. It was easier to lead the cow if he tied her to the car which he usually did. But, what he sometimes forgot was that when he drove the car slowly, even then he went a bit too fast for the "convenience" of the lowly bovine. This provoked interesting comments which are made even yet by those who remember when Brother Singleton was pastor. They also remember how he would visit in perhaps a rural home and find everyone out in the field. When they would get in he had a hot meal ready for them.

* One thing was held in common by J. A. Hoyle and W. B. McClure, and perhaps others. They had profound convictions and woe to any who took serious issue with them. Afer all, this was not so much a peculiarity in their days, and could be a vaulable asset again today.

* M. L. Buchanan and Charlie Ellis were friends of life long standing. Before either of them was pastor at Maiden they occasionally held revivals together. On one such occasion, the story goes, they were out to dinner in a typically and delightfully hospitable rural home where chicken was just one of several meats served along with a variety of vegetables, pies, cakes, and other desserts. They both enjoyed eating, a peculiarity hardly distinct enough to mentioned for men of the cloth perhaps. Pie was served to Buchanan and to all others at the table ending with Ellis who was sitting beside Buchanan. By this time

(Lafayette) Buchanan had eaten his pie and wanted a second helping. He gave the hint by saying to Ellis something like this. "Charlie, that pie really looks good, I thought they gave me a piece, can't imagine what became of it." Immediately Ellis replied, dryly as was his custom, "I don't know either, Fayette, I would say that a dog ate it, but of course no dog could eat a piece of pie that quickly."

* In 1951 a Training Union enlargement campaign was held in the South Fork association. Among other participating churches was the East Maiden church. Their pastor, L. R. Williams, was formerly our pastor. He was a great gardener and often did his work early in the morning when it was cool. But he and Mrs. Williams got up early any time of the year and often had finished breakfast by five o'clock. Miss Elizabeth Campbell, associational missionary for the Caldwell association, and Miss Loretta Phillips who was secretary for the Bessemer City First church, were guest workers at the East Maiden church. They lived that week in the parsonage and when they arrived Mr. Williams with Mrs. Williams gave them a warm welcome and explained that they usually had a very early breakfast. He further said "We will not expect you to get up in time to have breakfast with us. We don't care if you lie in bed until six o'clock."

* The late Reverend Mr. R. G. Mace used to tell a story on Dr. Luther Little when he was pastor of the First church in Charlotte that shows something of this late eminent minister's ability to use wit and humor often with stinging effect. We do well to remember that Baptists believe "once saved, always saved," being Calvinists, and that Methodists believe one may be saved, lost, saved again, and again lost, being Arminianists, for the story hinges on this background.

Dr. Little was to speak at a civic meeting where he was introduced by a newly-come Methodist pastor in Charlotte who teasingly took him to task for being a Calvinist and a Baptist. Dr. Little on coming to the speaker's stand expressed surprise at the introduction and used it as occasion to tell this story.

A Methodist bishop got on a train where there was but one vacant seat and this he had to share with a Catholic priest who was already using it. He started a conversation by introducing himself as a Methodist Bishop and asked the priest if he knew he was going to hell. "Well," said the priest, "if you wish to put it that way, yes. I know I'm going to purgatory which you may call hell. But I tell you bishop, I'd rather be a Catholic priest and know I am going to hell, as to be a Methodist bishop and not know where in hell I'm going."

DISTILLERY AND PRAYER FAILED TO MIX

In 1885 while O. L. Stringfield was working with the Wakefield High School a man announced that he was going to start a distillery and was getting ready to set it up. Naturally Stringfield did not want this kind of temptation near the school. The school had about 40 boarding students. Stringfield and friends tried to dissuade the man from setting up the distillery but to no avail. When it became obvious no persuasion would work, Stringfield announced to the some forty students at dinner that he had resolved to call on the Lord to remove the man who was threatening the youth of the community. He said he would begin his prayer crusade at seven o'clock the next morning.

The distiller got word of this proposed prayer plan and became concerned. He visited Stringfield to know if he really meant to go through with it. Stringfield assured him he was calling on the Lord to remove the man if citizens could not prevail on him to remove the equipment. The next morning before seven o'clock the whole outfit was brought into view before the Stringfield home to assure him that his prayers were unnecessary and the man moved everything away.

Stringfield tells this story in an autobiography prepared for his family. Frequently he referred to the effectual workings of prayer in reaching the goals he had set for himself.

PUBLISHING PASTORS

Editorial work seems to have been the hobby of two of our pastors. To be more specific, one enjoyed getting out a paper, and the other enjoyed in addition printing his paper.

A. W. Setzer who was a teacher as well as a preacher had a small printing outfit in his home. He was a gifted writer and found pleasure in printing. At one time he attempted a town paper for Maiden but the public was not ready for it. He did do, however, job printing, both secular and sacred.

T. C. Singleton had a keen interest in newspaper work and put out the **Baptist Messenger** while pastor of the First Baptist church of Newton. Copies of it are still to be found. He included in it news pertaining to all the association, and ran ads the same as other newspapers. He did not do his own printing, so far as we can learn.

COURTSHIP ON THE INSTALLMENT PLAN

B. L. Hoke was on the verge of an engagement to marry Mamie Morehead of South Carolina, near Blacksburg. He felt that he should wait until he had completed his college education and some seminary work before marriage. To this Mamie was unwilling and suggested that they break off any hopes of marriage. Hoke addressed himself to his education and Mamie forgot him. In the meantime she too entered college and after some years she wrote Hoke and romance flared up anew. After this unplanned moratorium they found a new devotion and a deeper love which held through a very happy wedded life.

A COSTLY DIVISION

While pastor of the Baptist church in Westminster, South Carolina, it is said that J. J. Payseur tried to lead his church into a building program. The members admitted that they needed a larger house but it seems that \$12,000 was the figure necessary for what they needed. This was beyond their reach and no effort was made to

build. However the stories growing out of a school fuss in the state of Washington concerning Payseur came to the attention of the church and the membership divided into two groups, one accepting the rumors for truth, the other discrediting the stories. The result was that this body broke into two congregations and within about a block of each other two new churches were erected. One of them was built for the cost of about \$12,000. The other cost about \$42,000. It therefore was possible for the same people to raise a total of \$54,000 when they set their heads to do it.

EFFECTUAL FERVANT PRAYERS

R. L. Patton was well known for his serious approach to all work and his opposition to the liquor industry. Perhaps his strenuous experiences in getting an education left a very serious imprint. He as a teacher was a strict disciplinarian, friendly and personally interested in his students, but never so close as to lose a certain awe of respect.

When all efforts failed to prevail in a movement to free the town of a saloon on main street in Morganton, he called a prayer meeting to implore the Lord to step in where human efforts had failed. A few days after this prayer meeting, the saloon keeper or owner suffered a horrible death and people connected the death with the prayer meeting as divine intervention. Also after prayer had been made for the removal of two women who were corrupting the youth of the town and moral suasion was to no avail, another answer came in astounding fashion. Two weeks later the house where these two women lived burned down and the two women were trapped inside.

AN EXTRA EFFORT "TO DO JUSTLY" (Micah 6:8)

J. D. Moose while living in Charlotte went to a frequently visited shoe shop and on entering saw two ladies coming out. On the counter was an attractive handbag which was in his opinion out of place in the shoe store and obviously one of the ladies had left it. Characteristi-

cally interested in doing justly he picked up the bag and rushed out of the store to restore the bag but the ladies were out of sight. In the hope of perhaps advertising for the owner he took the bag home and teasingly told his wife that he had a present for her. She was suprised at first and all the more suprised when he told her the whole story. The reason for her second suprise was that the bag belonging to some other woman had a price tag on it and had never been used, being stuffed with customary tissues. Of course the bag was returned and we can imagine the color of Moose's face when he did it.

CUD VERSUS COULD

The dictionary defines a cud, colloquially pronounced sometimes to rhyme with good, as slang for a quid, and a quid is illustrated as a portion taken into the mouth as a quid of tobacco. When Wade Rimmer entered the ministry he gave up his habit of smoking but he started chewing tobacco. The family has heard him tell many times of an experience that was both amusing and serious.

Rimmer was assisting J. D. Moose in a revival where another revival was in progress at the same time conducted by a holiness church. The holiness minister visited Moose and Rimmer and in the course of their conversation Rimmer was asked something about his chewing. Of course the holiness preacher regarded chewing as a sin. Before attempting to explain his habit, Rimmer walked to the end of the porch on which they were sitting to dispose of his "cud." After some laughter the holiness preacher said "I guess that you can't say anything for that, especially coming from a tobacco worm." But from that day Rimmer never took another quid of tobacco.

THE BOY PREACHER

Clifton Canipe tells of an experience while he was serving as superintendent of Sunday school, being elected in 1912 when the church was without pastor. He says "They asked me to close the Sunday school with a brief

devotional every Sunday as a substitute for the eleven o'clock worship service."

He relates that in the spring of 1913, as was customary, Children's Day was held. A boy, eleven years old, was there as a visitor and asked for the privilege of a little place on program. The school had its largest attendance on record for this occasion. It also had the best sermon ever preached by a boy. Canipe says "he swept the people off their feet with his sermon, and that was the beginning of this wonder boy preacher." He grew up to be a renowned preacher and writer by the name of Vance Heavener. He has a brother and other relatives in the Corinth Baptist church on Highway ten near Vale, now, and this is the part of North Carolina he thinks of as home.

FACING THE RACE ISSUE

In the deed to the first pastorium lot which was on East Main we find the following sentence. "It is expressly agreed that the herein deeded property shall never be owned or occupied by any person, or persons, of the colored race." A great many deeds, we are told, back in those days included this identical sentence or one very similar.

We have it by tradition that during the pastorates of J. A. Hoyle, and doubtless others, Negroes were encouraged to attend meetings of the Maiden church and to bring their Bibles. They did not enter the building, it seems, but did stand outside the windows and doors. They were very expressive and spoke out characteristically when they approved any statement. It seems that they responded warmly to the invitation in deep appreciation.

THE LARGEST BAPTISM

J. F. Blackburn held what is believed to be the largest baptism in the history of the church. The date is not certain but the baptism followed a great revival held in a tent with Shuford Jenkins as evangelist. In a pond less than

a mile from the church Blackburn baptized seventy-five people in half an hour. This report comes from Gwynn Blackburn, the pastor's son. One of the deacons assisted, leading the candidates to the pastor as he baptized them. He was pressed for time because he had another engagement that afternoon. Associational minutes for 1922 report seventy- one baptisms for the year.

Mrs. Claude Story says she is one of those baptized at this time, and that the pond was made from damming a little stream on what is now the estate of Ned Rink.

AN UNUSUAL CHURCH LETTER

Many years ago people seemed to regard church letters as their membership and moved the letters about with them. Mrs. Banna Heffner relates that while J. A. Hoyle was pastor a Mr. Abernathy presented himself at the close of a service for membership. He brought his "membership" with him and presented the letter while the congregation was singing a closing hymn. Pastor Hoyle read the letter and while the congregation sang he laughed heartily. After the hymn he told Abernathy before all the congregation that he was the first person he had ever known who tried to join a church with a house deed. He had gotten from among his papers this deed instead of the church letter.

A FIVE-CENT INVESTMENT

After repeated solicitation, Woodrow Flynn gives us this story in his own words. He had yielded to the call to preach and not knowing where to go to school found help from a pastor who knew where he could get some assistance. He said, "I borrowed a nickel and bought a stamped envelope and wrote a school that I was coming, and that fall I went. I cooked for at least half the cost of going to school.

"On one occasion the end of the year was approaching

and I was \$60.00 behind with my bills. They posted a notice on the bulletin board that all accounts in the office had to be paid before final exams could be taken. I went to my room with a burdened heart. I had only \$5.00 to my name. None of my roommates were in, so I knelt by my bunk and claimed the promise of Phil. 4:19. On Friday before the exams started on Monday I received two letters. One was from my father and he enclosed \$15.00 from one of my brothers-in-law, and \$10.00 from another. In the other envelope was a letter and a check. It read about like this, 'Woodrow, I know school is drawing to a close and you are in need. I have two children of my own in school and know something of the expense. Yesterday I went down the street and saw five business men and they gave me \$5.00 each for you, and I am adding five dollars to it, so enclosed you will find a check for \$30.00.' Well, with the five I already had, that exactly met my need. More times than one the Lord has supplied my need at the last moment."

A MODERN VERSION OF THE FLEECE STORY

The fleece story is recorded in Judges 6:36-40 and tells how God revealed His will to Gideon: first, by causing dew to fall on fleece put out as a test, leaving the ground about it dry; then, by causing the fleece the next night to be dry while the ground about it was wet with dew.

After Maiden First decided to build, a follow-up question was, when? The pastor and praying members sought the Lord's leadership, but even so there was division of opinion. In his role as pastor, Richard Hicks spent much time in prayer for unity in the church and dedication to the Lord's will. In his personal preparation to attend a meeting of the building committee one evening, Hicks found himself in the spirit of prayer even while he was in the bath tub. Eventually he knelt beside the tub and without regard to formalities he called on the Lord to make definite His will that very night at the committee meeting. If it were His will for the church to launch into the building of a sanctuary in the near future, he asked

for a unanimous vote in the committee, recommending such action to the deacons and then in turn to the church. Up to this point the committee had not been unanimous and such a thing would have been as much a surprise as a wet fleece on dry ground.

The prayer was honored. Those on the committee who had not seen eye to eye before found a new viewpoint, and there was a unanimous vote to recommend immediate action. This was not the fruit of church politics, but the expressed will of God, and this uniquely humble prayer was used of God to His glory. And, what is more, the communion of His Holy Presence became a vital reality, ushered in not only on this prayer but surely on the prayers of others, tub or no tub. From the time of this committee meeting, building fever began to rise.

THE PASTOR IS AT PRAYER

A prophet is a man who stands before the people for God. Twice each Sunday pastor Hicks proves himself a prophet standing in the pulpit. A priest is a man who stands before the Lord for his people. In the daily routine of pastor Hicks, he proves himself a Baptist priest, interceding before the Throne of Grace every morning in his study.

Since the study is on the second floor of the church in a corner room, we could call it an upper room. Next to the study is the church office. The church secretary receives visitors and phone calls made to the pastor, and when he is at prayer he is not to be disturbed. Perchance any one goes directly to his study, he will find what is shown in the picture. Behind the glass of the door a shade is pulled and on the shade are painted the letters that explain that the pastor is at prayer.

This is the practice of many pastors, but it seems that this is the first time in the history of the church that a window shade has been drawn to secure privacy and to explain why it is desired.



THE PRAYER SHADE



POTPOURRI

This chapter deals with miscellaneous topics. Since the word potpourri has come to mean a sort of flower petal jar, we chose it as the chapter heading. Its etymology is more significant than picturesque. It is a French word and sounds like one, po-poo-ree, and it means literally to rot or decay. A vessel of such flower petals can be delightfully if faintly fragrant. Let us delight ourselves in this chapter with a fragrance peculiar to associated flowers of yesteryears.

SOUTH FORK INSTITUTE

In 1903 the South Fork Baptist Association set up an academy in Maiden known as the South Fork Institute, attended by people of any or no denomination. It was located in Maiden because of the good water in this section and the high elevation. Pastor J. A. Hoyle became a member of the board of trustees. Really, he was active in the founding of the institute. Maiden First was the only Baptist church in the town then and served the interests of the Baptist students who boarded in the dormitories. Incidentally, boarding students traveled by train in those days very much. The depot at Maiden was a place of gatherings as well as a place of business, accommodating passengers, and among its freight much business with Maiden Cotton Mill.

The Reverend Mr. J. J. Payseur and the Reverend Mr. O. L. Stringfield while serving their respective tenures as principal served Maiden First church as pastor. It is



SOUTH FORK INSTITUTE

thought that Payseur went to a church in Concord when he left Maiden, but we have no trace on his work. Stringfield became very active in both North Carolina and South Carolina before and after the one year he was principal of the institute. His son, Preston, succeeded him as principal having just taken his degree at Wake Forest college. So the Stringfield family continued to live at the institute in the girls' dormitory on the site where the Richard A. Williams' home now stands, on east Union street.

Preston was an amateur photographer, a hobby he followed all his life. Later he was employed by Mars Hill college where he served on the faculty forty-three years, and there he did much of the picture work that appeared in the annuals of the college. In this publication is a picture he made of his father and his mother seated on the front porch of the dormitory where they lived. In the picture a straw hat can be seen back of Mrs. Stringfield. It was common practice for ladies to wear a hat in summer then to protect themselves from the same sun to which many ladies now deliberately expose themselves for a tan.

Many elderly citizens of Maiden today cherish the memory of South Fork Institute as their alma mater and still refer to the school as a college. It was in fact only a high school with preparatory work in the grades. Among

graduates are members of many denominations other than Baptist, and nearly all of whom remember the Stringfields for their cultural influence. They distinguished themselves especially in the field of music. There were many others who served on the staff at one time or another who were active in the First church of Maiden.

The spread of tax-supported schools made the place of denominational academies seemingly unnecessary, and in 1915 this institute began to read the handwriting on the wall. It was closed in 1917 and the property sold in sections. The churches in Gaston county were organized into the Gaston Baptist Association in 1919, and the proceeds cleared from the sales were divided equally between the two associations to be used for a scholarship fund. At first the Gaston association used the interest from her funds to help assist a boy to college. South Fork used the interest from her funds to assist a girl in college.



MR. AND MRS. O. L. STRINGFIELD

SOUTH FORK MISSION HOME

In 1947 South Fork Baptist Association decided to build a house for the use of the associational missionary, who later was designated superintendent of missions. This person and his family were then living on the second floor of a large old house in Newton. In these post war days housing was difficult and the missionary lived alone in Newton for eight months before this apartment became available.

It was decided to locate the home in the center of the association, or at Maiden. It was geographically about the center. Part of the old South Fork Institute property was owned by Carolina Mills of which the late Tom Pruitt, Hickory, prominent Baptist layman, was vice president. A portion of this property facing on east Main street was given to the association for this purpose. Today a two story brick veneered house stands back of the old girls' dormitory, facing the east Main street, paid for in full, and this much of the old institute property is still South Fork property.

Among other sites considered was the back half of the pastorium lot then in use by Maiden First which was offered free if wanted. It would have faced Boyd street. This property which since then has been sold, ran all the way from east Main back to Boyd.



SOUTH FORK MISSIONARY HOME

BIBLE SCHOOL TEAMS

The only superintendent of missions to live in this house is the Reverend Mr. Alvin Walker and his family. They united with Maiden First church shortly after moving into the house December 1, 1948. In the summers the missionary devoted much of his time to Bible school work throughout the association, assisting churches who otherwise might not have had such a school.

In 1952 he fell upon the plan of taking a team of girls, usually high school girls, who would serve as superintendents of the four departments while he acted the part of principal. Most of the young people enlisted in this work came out of Maiden First where they could be reached easily by car in making the trips. Among those who helped in at least one such school from this church were Wanda Deaton Finger, Jean Moore Withers, Amelia Cornwell Kaylor, Ramona Cornwell Hoyle, Dottie Moore Clowdus, Edna Williams Wilkinson, Patricia Sigmon Beal, Patricia Taylor Frye, Scottie Rudisill Abernathy, Ann Baucom Lemons, Priscilla Caldwell Edmondson, Linda Moore, Elizabeth Rink Harbinson, Shirley Tallent Willis, Judith Cresimore, Elaine Huffman Garner, Edith Taylor, and Mr. Terry Williams. Terry served in several capacities but always to play the piano, at least. Some of these team members worked in perhaps two dozen such schools in the course of five or six years.

This work is no longer needed. Every church has learned to promote its own Bible school. But, these young people became instrumental in training others to do this work.

HOST TO ASSOCIATIONAL MEETINGS

Maiden First has entertained South Fork association in annual session six times, five of these before 1946 at which time it became customary for the meetings to be held with two churches each year rather than one. These occasions were in 1894, 1903, 1912, 1931, 1943, and 1960. She has entertained annual sessions of Woman's Mission-

ary Union also and many other meetings where a fellowship dinner is involved. For many years the executive committee of the association met regularly with this church because of her central location. With the formation of the Theron Rankin Baptist Association however in 1955, Maiden found herself on the edge of the association geographically, and the executive committee began to meet at different places.

EARLY PUBLIC SCHOOLS

According to "undocumented folk lore" our first public school may have been what some recall as West End school. Others remember it as Wildwood college and this may not have been a nickname exactly. It more probably was seriously referred to as Wildwood school. No one seems to recall of a school predating this one. It was of course on the west side of town adjacent to the estate now owned by Earl Killian which at that time was the property of Daniel Anderson (known as D. A. or Anderson) Finger. It was a long building with a stage, or elevation, at one end for class recitations and "Exhibition Programs" at school closings more commonly thought of as commencement programs. It is likely that the Maiden Baptist church was organized in this building. One record says the church was organized in the public school, but the date connected with that record seems to be in error. In the more acceptable account the place is not mentioned.

A few years before the turn of the century, according to these tales, a school was established near what was the Jenny Lind Forge, more recently the Providence Mill, or the Johnson Spinning Mill. It was known as the Union school and must have had some association with the Union Mill. It too was a grade school and must have had two or three teachers. Both of these schools were discontinued it seems when a more centrally located school was started.

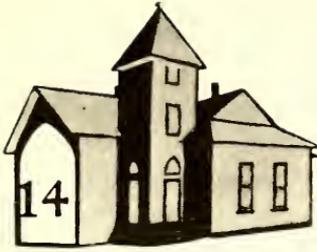
This was the frame structure that went up on the grounds now in use by the elementary school. It seems to have been in use during the life of South Fork Institute and children finishing the public school went on to the

institute. This would mean that the school was established early in the century, perhaps 1905. When the institute was discontinued as a private school, the town bought the administration building and continued its use as a high school. Eventually the frame structure on north Main avenue was replaced with a brick structure in which the stage was so built that it could be used for basket ball games. After the Baptists moved to east Main street, the county bought the old church house and converted it into a gymnasium which was used until about 1940 when it was replaced with the present gymnasium. Comment: This was an odd conversion for a church.

Another school used by some of the early members of Maiden First church was Pine Knot school some two miles east of Maiden which was moved even closer to Lawing's Chapel church later.

Still another school was Piney Grove school at the old Dod Finger Mill near the Catawba-Lincoln county line.

The sweet fragrance emitted over the years lingers still on the gentle breezes of precious memories, faintly and even more faintly with the passing of the years. Let us not cover this jar, and for those who have no memory of these flower petals, let us look upon their fading beauty, and dream of what they meant to them who lived in their days. We too are storing petals, and gradually all of us are coming to know a reverent charm that goes with the word POTPOURRI.



STATISTICAL HISTORY

(It Figures)

This section is a compilation of statistics taken from annual minutes of the South Fork Baptist Association. Sunday school work was not reported by tables before the 1895 minutes, and other departments of work were not reported by tables until after work had been in progress for several years in our churches. For example, Woman's Missionary Union work was well established and organized on an associational basis before our minutes began showing tables on this work. It was in 1930 that a WMU table first appeared in an associational minute, however Maiden First had a WMU before this date. Even so, we have no record of officers or figures on the work before 1930.

The associational minutes for 1892 carried a statistical section, but it did not include a table showing church membership and baptisms, and we have no other resource for this information.

It will be observed that our church membership and membership in the departments have advanced in general through the years, but spasmodically. If our growth in membership were shown on graphs the general direction would be a steady uphill indication with fairly regular dips making a zigzag line. This may be natural, but it is possible that some of this reflects in the department work a poor system of rolls. Especially is this likely in Sunday school records where rolls were revised in some churches every quarter; those present the first Sunday in a quarter

made up the new roll. If this did prevail in our church, the figure in the associational table could reflect a bad day for enrolment rather than the year's roll. This system has been widely used and may be in use yet in some churches.

Baptists have been pleased to make history rather than to record it, and according to the minutes of the South Fork association, some churches did not bother to make any kind of a report to the association, occasionally. How much this disease has afflicted us, if at all, may never be known, but if the germ did get into our system it could account for some of the zigzag advance in our records.

CHURCH MEMBERSHIP

Year	Pastor	Clerk	Baptisms	Roll
1891	J. A. Hoyle	J. B. Caldwell	0	27
1892	J. A. Hoyle	A. B. Ervin	*	*
1893	J. A. Hoyle	A. B. Ervin	28	121
1894	J. A. Hoyle	L. S. Caldwell	2	118
1895	J. A. Hoyle	L. S. Caldwell	13	108
1896	J. A. Hoyle	E. A. Whisenant	31	145
1897	J. A. Hoyle	E. S. Whisenant	15	170
1898	J. A. Hoyle	E. S. Whisenant	1	163
1899	W. B. McClure	E. S. Whisenant	18	194
1900	P. A. Hoyle	E. S. Whisenant	27	233
1901	J. A. Hoyle	E. S. Whisenant	7	210
1902	J. A. Hoyle	E. S. Whisenant	4	190
1903	J. A. Hoyle	E. S. Whisenant	3	189
1904	J. J. Payseur	E. S. Whisenant	17	186
1905	J. J. Payseur	J. H. Whisenant	1	183
1906	J. J. Payseur	J. H. Whisenant	3	184
1907	O. L. Stringfield	R. B. Cooke	20	214
1908	O. L. Stringfield	R. B. Cooke	0	199
1909	O. L. Stringfield	L. S. Caldwell	21	194
1910	J. A. Hoyle	L. S. Caldwell	7	158
1911	J. A. Hoyle	L. S. Caldwell	22	199
1912	J. A. Hoyle	L. S. Caldwell	6	189
1913	A. W. Setzer	J. C. Canipe	0	158
1914	J. D. Moose	S. J. Honeycutt	4	178
1915	L. R. Williams	H. B. Chronister	28	148
1916	L. R. Williams	Ed Williams	4	201
1917	L. R. Williams	E. H. Williams	15	211
1918	L. R. Williams	E. D. Williams	5	200
1919	L. R. Williams	E. D. Williams	8	202
1920	L. R. Williams	E. D. Williams	33	252
1921	L. R. Williams	E. D. Williams	11	254
1922	J. F. Blackburn	E. H. Williams	71	354
1923	W. W. Rimmer	T. H. Caldwell	4	366
1924	W. W. Rimmer	T. H. Caldwell	8	330
1925	J. W. Kesterson	T. H. Caldwell	24	342
1926	J. W. Kesterson	T. H. Caldwell	20	355
1927	T. C. Singleton	T. H. Caldwell	14	378

1928	T. C. Singleton	T. H. Caldwell	20	348
1929	M. L. Buchanan	T. H. Caldwell	5	360
1930	M. L. Buchanan	T. H. Caldwell	43	400
1931	M. L. Buchanan	T. H. Caldwell	19	404
1932	M. L. Buchanan	T. H. Caldwell	35	394
1933	M. L. Buchanan	Miss Wilma Caldwell	35	415
1934	C. G. Ellis	Miss Wilma Caldwell	33	447
1936	C. G. Ellis	Miss Laura Hill Setzer	17	480
1935	C. G. Ellis	Miss Laura Hill Setzer	20	495
1937	C. G. Ellis	Miss Margaretta Beal	14	498
1938	C. G. Ellis	Miss Margaretta Beal	39	530
1939	J. C. Sherwood	T. H. Caldwell	11	518
1940	J. C. Sherwood	T. H. Caldwell	17	524
1941	J. C. Sherwood	T. H. Caldwell	8	526
1942	W. C. Reed	T. H. Caldwell	15	535
1943		T. H. Caldwell	22	537
1944	W. F. Woodall	T. H. Caldwell	42	585
1945	Luther Little	T. H. Caldwell	14	577
1946	W. C. Link, Jr.	T. H. Caldwell	4	585
1947		Clyde Lawing	19	595
1948	J. R. Everett	J. H. Gilley	18	609
1949	J. R. Everett	J. H. Gilley	16	616
1950	J. R. Everett	J. H. Gilley	3	596
1951	J. R. Everett	Clyde A. Hawn	19	604
1952	J. R. Everett	Clyde A. Hawn	16	549
1953	Woodrow D. Flynn	Clyde A. Hawn	0	527
1954	Woodrow Flynn	Clyde A. Hawn	23	555
1955	Woodrow Flynn	Richard Williams	12	576
1956	James Hillman	Richard Williams	16	578
1957	J. D. Hillman	Richard Williams	30	612
1958	J. D. Hillman	R. A. Williams	30	645
1959	J. D. Hillman	Richard A. Williams	14	647
1960	J. D. Hillman	Richard A. Williams	4	645
1961	Richard E. Hicks	Howard L. Wilkinson	15	643
1962	Richard E. Hicks	Clyde A. Hawn	28	654
1963	Richard E. Hicks	Clyde A. Hawn	20	652
1964	Richard E. Hicks	Ronald F. Finger	13	653
1965	Richard E. Hicks	Ronald F. Finger	3	654

* The minutes for 1892 carried no statistical table with a report of baptisms and memberships.

SUNDAY SCHOOL AND TRAINING UNION ENROLMENT

Year	Sunday School Superintendent	Roll	Year	Sunday School Superintendent	Roll
1895	E. S. Whisenant	109	1905	E. S. Whisenant	153
1896	E. S. Whisenant	83	1906	E. S. Whisenant	162
1897	E. S. Whisenant	94	1907	E. S. Whisenant	214
1898	E. S. Whisenant	122	1908	E. S. Whisenant	172
1899	E. S. Whisenant	117	1909	S. J. Honeycutt	108
1900	E. S. Whisenant	351	1910	A. E. Teague	127
1901	E. S. Whisenant	83	1911	A. E. Teague	134
1902	E. S. Whisenant	159	1912	S. J. Honeycutt	198
1903	E. S. Whisenant	188	1913	J. C. Canipe	139
1904	E. S. Whisenant	143	1914	S. A. Rhyne	174

a report was made on such work and it seems that there were unions in the association.

WOMAN'S MISSIONARY UNION AND BROTHERHOOD

Year	W. M. U. President	Roll	1956	Mrs. Claude Story	133
1930	Mrs. J. C. Heffner	30	1957	Mrs. A. C. McHargue	137
1931	Mrs. Pearl Carpenter	?	1958	Mrs. Clyde A. Lawing	154
1932	Mrs. M. L. Buchanan	24	1959	Mrs. Clyde A. Lawing	157
1933	Mrs. M. L. Buchanan	35	1960	Mrs. A. C. McHargue	158
1934	Mrs. J. C. Heffner	61	1961	Mrs. Dwight Williams	137
1935	Mrs. Chas. G. Ellis	89	1962	Mrs. Dwight Williams	130
1936	Mrs. C. G. Ellis	59	1963	Mrs. R. A. Williams	130
1937	Mrs. C. G. Ellis	44	1964	Mrs. R. A. Williams	135
1938	Mrs. C. G. Ellis	77	1965	Mrs. Clyde A. Lawing	129
1939	Mrs. J. C. Sherwood	135			
1940	Mrs. J. C. Sherwood	280			
1941	Mrs. J. C. Sherwood	223			
1942	Mrs. A. C. McHargue	153			
1943	Mrs. A. C. McHargue	126			
1944	Mrs. A. C. McHargue	155			
1945	Mrs. Claude Story	117			
1946	Mrs. Claude Story	142			
1947	Mrs. Claude Story	128			
1948	Mrs. Cecil Baucom	108			
1949	Mrs. A. C. McHargue	104			
1950	Mrs. A. C. McHargue	116			
1951					
1952	Mrs. W. A. Caldwell	103			
1952	Miss Pearl Hawn	93			
1953	Mrs. Claude Story	129			
1954	Mrs. Woodrow Flynn	121			
1955	Mrs. Alvin Clark	129			

Brotherhood President		Roll
Joe Gilley, Jr.		38
Gus Carter		18
Joe Gilley, Jr.		19
Joe Gilley, Jr.		29
Royal Ambassador work only		23
" " " "		19
David R. Jordan		70
Hubert M. Morrow		83
Hubert M. Morrow		79
Paul N. Sowell		66
Paul N. Sowell		92
G. C. Taylor, Jr.		85
Grover Taylor, Jr.		81
John Watts		79

FINANCIAL RECORD

Year	Treasurer	Pastor's Salary	Local Gifts	Mission Gifts	Total for All Gifts
1891		\$	35c	\$	35c
1892		40	\$ 457	11	\$ 468
1893		50	114	11	125
1894		75	145	98	243
1895		85	86	22	108
1896		100	101	42	143
1897		100	218	16	234
1898		100	219	16	235
1899		65	70	31	101
1900		100	189	84	273
1901		150	169	42	211
1902		150	162	217	379
1903		125	134	55	189
1904		150	162	56	218
1905		150	185	84	269
1906		200	252	61	313
1907		250	291	138	429

1908		250	265	66	331
1909		100	185	34	219
1910		150	182	13	195
1911		150	211	26	237
1912			23	12	35
1913		160	298	66	364
1914		150	245	22	267
1915		100	338	57	395
1916		209	427	59	488
1917		310	464	55	519
1918		312	921	99	1,020
1919		575	2,373	95	2,468
1920		1,228	2,904	561	2,465
1921		692	1,192	242	1,434
1922		691	1,791	237	2,028
1923		1,365	4,583	87	4,670
1924		1,820	3,399	505	3,904
1925		1,219	2,654	328	2,982
1926		1,500	2,445	150	2,595
1927		1,260	1,503	42	1,545
1928		1,158	1,462	125	1,587
1929		1,404	2,394	353	2,747
1930	Tom Carpenter	2,006	8,864	160	9,024
1931	Tom Carpenter	1,860	4,007	200	4,207
1932	Tom Carpenter	889	2,200	58	2,258
1933	Tom Carpenter	703	1,933	52	1,985
1934	Tom Carpenter	707	2,315	89	2,404
1935	Tom Carpenter	1,493	3,139	328	3,467
1936	Tom Carpenter	1,254	3,671	322	3,993
1937	Miss Laura Hill Setzer	1,448	2,639	324	2,963
1938	Miss Laura Hill Setzer	1,369	3,050	441	3,491
1939	A. C. Hewitt	1,250	2,987	338	3,366
1940	A. C. Hewitt	1,820	4,822	584	5,206
1941	A. C. Hewitt	1,865	4,743	842	5,585
1942	A. C. Hewitt	2,405	5,021	1,144	6,165
1943	A. C. Hewitt	2,305	5,028	1,009	6,037
1944	A. C. Hewitt	2,700	6,495	1,929	8,424
1945	Truitt Beard	1,800	11,011	2,683	13,694
1946	Truitt Beard	2,520	9,733	3,335	13,068
1947	Truitt Beard	3,170	11,828	3,830	15,658
1948	Truitt Beard	3,720	9,409	3,978	13,387
1949	Truitt Beard	3,720	6,566	4,206	10,772
1950	Truitt Beard	3,430	6,490	3,412	9,902
1951	Glenn O. Sigmon	3,720	8,595	4,525	13,130
1952	Glenn O. Sigmon	3,780	12,732	4,541	17,273
1953	Glenn O. Sigmon	3,141	13,385	4,102	17,487
1954	Glenn O. Sigmon	4,938	24,246	3,632	27,878
1955	Glenn O. Sigmon	5,200	17,566	4,462	22,028
1956	Glenn O. Sigmon	5,200	61,912	4,126	66,038
1957	Glenn O. Sigmon	4,424	30,926	4,284	35,210
1958	Glenn O. Sigmon	5,740	35,138	4,779	39,917
1959	Glenn O. Sigmon	5,500	12,373	5,502	17,875
1960	Glenn O. Sigmon	5,500	30,060	5,538	35,598
1961	Glenn O. Sigmon	5,461	27,339	7,923	35,262
1962	Glenn O. Sigmon	4,850	34,491	9,144	43,635
1963	Glenn O. Sigmon	5,819	36,720	10,882	46,602
1964	Glenn O. Sigmon	6,315	40,498	10,058	50,556
1965	Glenn O. Sigmon	6,300	45,300	10,054	55,354

Art is long, and Time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.
Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.
- Henry Wadsworth Longfellow

PERSONAL ADDENDA

PERSONAL ADDENDA

PERSONAL ADDENDA

PERSONAL ADDENDA

